

श्रीसुबोधिनी Sri Subodhini

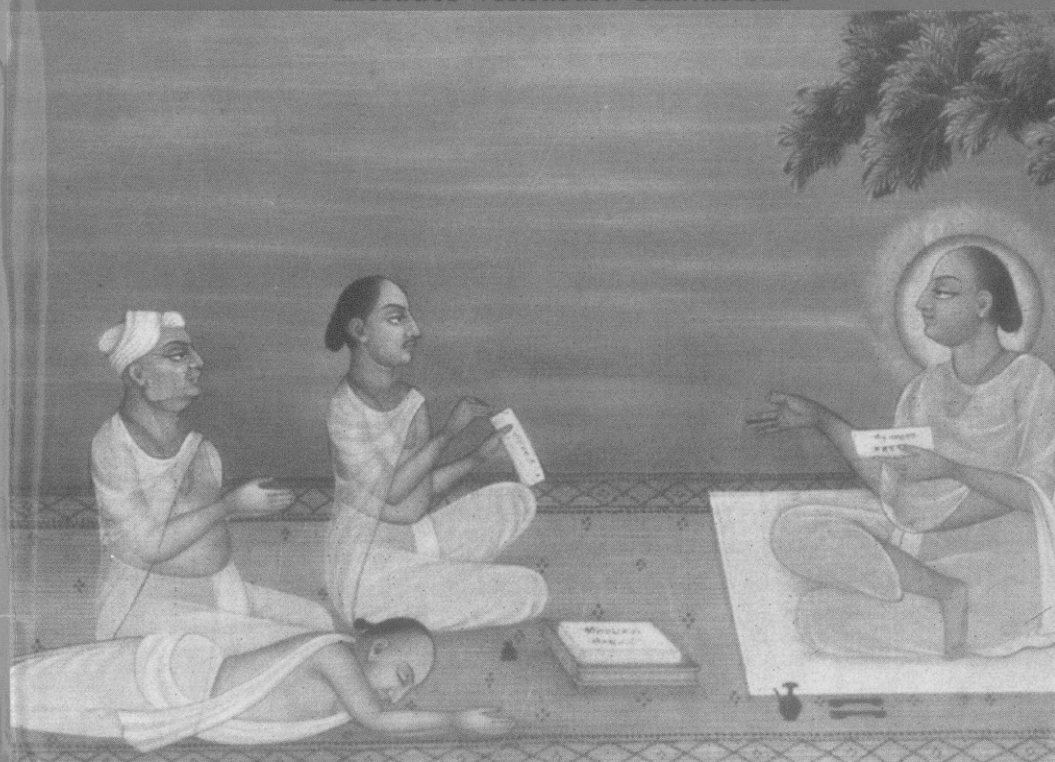
Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Eleven-Chapters 1 to 5

Includes Vritrasura Chatusloki



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Collected works of Shri Vallabhacharya Series No. 16

॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥
॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To
Our Beloved Bhagawān
SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA
Beloved of the Gōpis
of
Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)
(2-18)

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इस अनुसंधान के प्रकाशन के अनुहार्य श्रीनेश गुप्ता तथा श्रीधरल मुष्ता कथुनकी सहायता तथा विद्या की भी सभी सुशोभितप्रभाव दृष्ट्ये अभिनन्दनीय मर्ते हैं। परमात्मा इस तरह के सांस्कृतिक महत्त्व के प्रकाशन परिचर्य में इनसे करता है। तदर्थ उत्साह, सर्वविध सहयोग प्रेषित इनाम इस कार्य के ऐसी सुप्रसाधन।

गोस्वामी प्रयाग मनोहर

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी,

४ था रस्ता, जुहूस्कीम,

पारले (पश्चिम),

मुंबई. ४०० ०५६.

दि. ११/११/२००५.

श्रीमद्भागवतसुबोधिनी एकादशस्कन्धका आंग्लभाषामें अनुवाद इस शृंखलामें प्रकाशित होने जा रहा है. यह अतीव हर्ष, गौरव; तथा, श्रीमद्भागवतप्रतिपाद्य भगवान् श्रीकृष्णके अनुवादकर्ता महोदयपर परमानुग्रहका श्लाघ्यतम अनुभाव है. यह क्रोशस्तंभरूप निर्माण जिस अल्प अवधिमें परिपूर्ण हुआ वह तो सुखद विस्मयके भाव हृदयमें जगाता है.

सम्पूर्ण एकादशस्कन्धपर सुबोधिनी महाप्रभुकी उपलब्ध नहीं होती. आरम्भके कुछ अध्यायोंपर ही मिलती है फिरभी उपलब्ध अंश भी अनेक दृष्टिसे अतीव महत्त्वपूर्ण लेखन है. इसके साथ ही साथ इस खण्डमें “कथा इमास्ते” परिशिष्टका आंग्लभाषामें अनुवाद रामनजीने प्रस्तुत किया है. साथ ही साथ वृत्रासुरचतुश्लोकीका भी. श्रीरामनजीने जिस उत्साह और तत्परता के साथ इस अनुवादके अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है, वह सभी श्रीमद्भागवतसुबोधिनीके प्रेमिओंके लिये हृदयसे भूरिशः अभिनन्दनीय है! सभी संस्कृतभाषानभिज्ञोंका इससे महान् उपकार हुआ है इसमें दो मत हो नहीं सकते.

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन हृदयसे अभिनन्दनीय मानेंगे ही! परमात्मा इस तरहके सांस्कृतिक महत्त्वके प्रकाशन भविष्यमें भी इनसे कराता रहे तदर्थ उत्साह, सर्वविध सहयोग सुविधा तथा यश इन्हें प्रदान करे ऐसी शुभकामना!

गोस्वामी श्याम मनोहर

गोस्वामी श्याम मनोहर

ઉપરના બધાં ઉપનિષદોના નામોના આધારે
 આગળના ગ્રંથોના નામોના આધારે
 નામોના આધારે
 નામોના આધારે

[illegible]

"अडेल"

महाप्रभु श्री वल्लभाचार्य मार्ग, नयाराहर, किरानगढ, ३०५८०२

गोस्वामी श्याम मोह

आमने श्रीगणेशाय नमः। आचार्यजी, आप, अत्यंत प्रेम
की प्रशंसाओं से और आचार्यजी के द्वारा ही प्रेरित
हो रहा हूँ।

जैसे प्रेमसे ही श्रीगणेशजी के द्वारा ही श्रीगणेशजी
की प्रशंसाओं से ही प्रेरित हो रहा हूँ। आचार्यजी के द्वारा ही प्रेरित
हो रहा हूँ। आचार्यजी के द्वारा ही प्रेरित हो रहा हूँ।

यह प्रेरित हो रहा हूँ। आचार्यजी के द्वारा ही प्रेरित
हो रहा हूँ। आचार्यजी के द्वारा ही प्रेरित हो रहा हूँ।

इससे ही श्रीगणेशजी के द्वारा ही प्रेरित हो रहा हूँ।

श्रीगणेशजी के द्वारा ही प्रेरित हो रहा हूँ।

६३, सत्यक सोसायटी, चौथा खण्ड, न्यू ब्लॉक,
कलकत्ता ४०० ०५६। फोन: ६१४४३२६

“अटल”
महात्मा श्री महात्माजी के द्वारा ही प्रेरित हो रहा हूँ।

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मि-
आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा
पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण
ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण
में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति
तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों
के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को
स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के
अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी
करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा
जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं।
इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो
भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध
होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों
स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना
भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप
में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते
हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम,
द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार
अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha"

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR

Dec 5, 2002.

MUMBAI,

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
 Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
 Srimathe Vedantha Ramanuja Mahadesikaya Namaha
 Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
 Srimathe Nigamantha Mahadesikaya Namaha
 Srimathe Baghawathe Basyakaraya Mahadesikaya Namaha
 Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
 SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
 Phone : 0431- 432379

॥ श्रीगुरुभ्यः ॥

Camp : Madras
 Date : 23/12/2002

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
 अकैरिनरमणारुयेन भाषाभैदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पणभूतस्य भागवतस्य
 रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभाष्येण मधुरया
 रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाष-
 नेन विदुषा तादृशमेव कृतम् । सरसाभाषादौली सद्व्य-
 त्पद्यैरेन पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतं शः
 भगवदनुग्रहादितपाठकप्रमोदप्रवेति नारपणस्युतिपूर्व
 निरमासि।

नारायण! नारायण!! नारायण!!!

ॐ नमो आशास्यते
 श्रीरङ्ग-रागानुजयतिना ।



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
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॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna- "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete..!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunilji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand its purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during its sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lord) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestation of our Lord Himself) of Shri Nāthji was worshipped by Madhavendra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through ones own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "**to have absolute faith in our Lord alone**". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit**".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



NAVANEETA KRISHNA

Photo :Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

श्री भागवत-एकादशमस्कन्ध - प्रथमोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 11,

CHAPTER 1

In this chapter, while describing our Lord's "Leelas", the divine virtue of "detachment" (Vairagyam) of our Lord is being explained. With a view to originate this "detachment", which is the first essential step to attain "spiritual knowledge", the Yadavas were subjected to the "curse" of the Brahmins, who had the full knowledge about our Lord's inner mind and views (i.e. as to what, the Lord wanted to do, next). The event created by the "Musala" (pestle) was only a facade, and it was our Lord only destroyed the entire Yadava clan! In the five-fold "spiritual knowledge", the important part of "detachment", is the knowledge, which dispels the ignorance of the inner mind. Whatever was willed or desired by our Lord, is being explained here.

While dealing with the inner meaning of this "canto", the story of Lord Sankarshana has also been described, to indicate the destruction of the "burden" for this earth.

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिर्वृतः॥१/२

VERSE ½ Meaning: “Sri Sukadeva said, “Our Lord Sri Krishna along with Sri Balarama, accompanied by the Yadavas carried out the destruction of demons like Kamsa, Jarasandha and others.....and”

अथैकत्रिंशताध्यायैर्मुक्तिरेकादशे द्विधा ।

ब्रह्मभावः कृष्णयोगो हरेर्धर्मस्तथाज्ञया ॥१॥

KĀRIKA 1 Meaning: “Our Shri Mahaprabhuji, with a view to describe this canto, in the first instance, through these “Karikas”, connects with this canto, the previous canto (i.e. up to 10th). This is denoted by the word “Atha” (now).

In this 11th canto there are 31 chapters and the subjects covered are: (1) The liberation of the “Jeeva”. (2) The liberation of “Brahman” (i.e. our Lord Krishna). Both these kinds of “liberations” are called as our Lord’s “Leelas” (play) only. Through the first verse, it is said, that the “liberation” of the “Jeeva” takes place in two ways. (1) The liberation with the “attitude” (Bhāva) of “Brahman”. [NOTES: In the “liberation with Brahman” attitude, the disappeared aspects of “consciousness” in the gross object, and the “bliss” in the “Jeeva”, get manifested and the glorious “SAT-CHIT-AANANDA” nature of the “Aatma” gets exhibited or experienced. In other words, our Lord Sri Hari’s “truth — consciousness — bliss” aspects get manifested in these “Jeevas”. This has been described through the words “Brahmabhooya Va Kalpate” (attains the nature of “Brahman” in chapters 1 to 5, from the verse “DHARMAN BHAGAVATAAN” onwards). (2) The “liberation” of “Saayujyam” (union with our Lord). In other words, union with our Lord Sri Krishna. This liberation is attained only through the “virtues” and “orders” (Dharma and Aajna) of our Lord

Sri Hari (Bhagawatam canto 11, verses 41 to 44 of chapter 11). i.e. due to the will and grace of our Lord only!

अविद्या पञ्चपर्वा हि तन्नाशे प्रथमा भवेत् ।

प्रकृत्यतिक्रमे चान्या ततोध्यायास्तथा द्वये ॥२॥

KĀRIKA 2 Meaning: In this Karika, Shri Mahaprabhuji says, that there are 2 "obstructions" which prevent a "Jeeva" from attaining these two types of "liberations" (as above). They are: (1) The "ignorance" of the 5 types viz. (a) Attachment to the body, due to ignorance. (b) Attachment to the senses. (c) Attachment to the "vital air" (Prāna). (d) Attachment to the inner mind. (e) Forgetting one's inner divine self and (2) The primordial nature (Prakruti). On the destruction of this "ignorance" (Avidhya), the "Jeeva" attains the "Bhāva" (attitude) of "Brahman". As this "ignorance" is of 5 types, the destruction of this "ignorance" has been made in 5 chapters. The "primordial nature" (Prakruti) has 24 principles, and due to this, the same has been described in 24 chapters (from the 6th to 29th chapters). On "crossing over" (going beyond) these "principles", the "Jeeva" attains the "liberation of union" (Saayujya Moksham) with our Lord Sri Krishna.

जनकोष्चोद्धवश्चैव सात्त्विको राजसस्तथा ।

पुष्टिमार्गस्य मुख्यत्वाद् विपरीता गतिर्गुणैः ॥३॥

KĀRIKA 3 Meaning: "In this Karika, it is mentioned that, despite being a "Rajasik" devotee, did Uddhavji attain the "highest" result? Why did not Tanaka, despite being a "Satwika" devotee attain the "highest" result? These questions are answered by telling, that in this path of grace (Pushti), the aspect of our Lord's "blessings

and grace" (Anugraha) is very paramount. The nature of this path is not dependent on "virtues", as it is fully based on the grace of our Lord only! i.e. the "results" are conferred by our Lord's grace only! Hence, here, the power and influence of "virtues" are ineffective. Due to the "grace" of our Lord, the "Rajasik" Uddhavji, attained "union" with our Lord, and the "Satwika" Janaka could not attain this, as he attained only the liberation of "Brahmabhāva", (attitude of "Brahman"), as there was no "grace" of our Lord, involved in this."

मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ।

जीवब्रह्मविभागेन द्विधा द्वयमुदीर्यते ॥४॥

KĀRIKA 4 Meaning: "In this Karika, a description is done on the "Brahma Mukthi" (liberation of "Brahman") Leela as contained in the two chapters (30th and 31st). This "liberation of Brahman" is defined as "the giving up of the other "form" (body) taken and establishment in the state of Brahman. In other words, "the Lord of the Universe and the absolute truth", viz. Brahman had assumed, for the sake of destroying the "burden" on this earth, a human body, useful for His Leela and accompanied by His other divine powers/ parts. And this "Leela based body", was being seen, so far, by all the humans and others! Our Lord, like an "actor", out of His own will gave up this "body" and established Himself, in His own divine "beyond the qualities" form, as the "redeemer of Vraja". This "giving up and reestablishing Himself in His own self" is known as the "Brahmamukthi". Our Lord gave up His other "forms" also, as manifested in the other Yadavas, such as Pradhyumna and others, and got their "qualities" (parts) reestablished in Himself. As the "liberation" of

the "Jeeva" and "Brahman" are different from each other, the same is explained in two different ways.

तामसा राजसाश्चैके तत आद्ये द्वयं मतम् ।

अंशाश्च भगवांश्चेति द्वितीयोपि द्विधा मतः ॥५॥

KĀRIKA 5 Meaning: "Due to the grace (of our Lord), both the "Tamasik" and the "Rajasik" devotees attain the same status. E.g. The "Tamasik" Gopis, having been blessed with the "Sarvaatmabhāva" (seeing the Lord everywhere) were able to attain the "union" with our Lord (Brahman). Now, here, the "Rajasik" Uddhavji attained the same "union" with our Lord, through the "Sarvaatmabhāva" which he was blessed with! In this way, both the "Tamasik" and the "Rajasik" devotees attained the "same" status. Thus, it can be clearly seen, that, in the path of "grace", the "qualities" of the devotee are supplementary as the highest importance is attached to our Lord's "grace" (Anugraham) only!

भुवोवतारयद् भारं जविष्ठं जनयन् कलिम् ॥१॥

VERSE 1 Meaning: "Our Lord removed the "burden" of this earth by originating an intense fighting (Kali)."

ततः पञ्चभिराद्या स्यात् चतुर्विंशतिभिः पराः ।

एकैकेनश्वरस्योक्ते त्याज्यांशाभावतः परे ॥६॥

KĀRIKA 6 Meaning: "Our Shri Mahaprabhuji says through this Karika, the "liberation" through Brahmabhāva of the "Jeeva" which is explained in the chapters 1st to 5th in this 11th canto. The "liberation of union" (with our Lord) is explained from the 6th to 24th chapters. As this "liberation of Brahman" is of two types, they are

described in two chapters, separately. In the 30th chapter, the "liberation" of Pradhyumna and others is described. In the 31st chapter, the "liberation of our Lord" (Ishwara) is explained. Our Shri Mahaprabhuji, indicating the purpose of explaining this "liberation" in one chapter, says that in our Lord, there is nothing "natural or physical" which needs to be given up, as is the case of ordinary "Jeevas" — like the humans and others! Hence, this episode is narrated in one chapter only.

ममाहव्यमतिनाशार्थं प्रक्रियाद्वितयं मतम् ।

तयोरनिभयः पश्चात् कृतो भगवतेति च ॥७॥

KĀRIKA 7 Meaning: "In this Karika, our Shri Mahaprabhuji says, that for the purpose of the destruction of "ego" (Ahamta) and "mineness" (Mamata), two different "actions" have been described, in both these divisions. Only on the destruction of it's "ego" and "mineness" (attachments), the path for the "Jeevas" towards it's "liberation" becomes "clear and simple". Our Lord, of course, gave up this "ego" and "attachments" as an "actor" only, as these two types of "blemish" are not there at all in our Lord!

ततश्च प्रथमेध्याये बीजद्वयमुदीर्यते ।

ब्रह्ममुक्तिर्निजेच्छातो वैराग्येणेतरस्य च ॥८॥

KĀRIKA 8 Meaning: "In this Karika, our Shri Mahaprabhuji says, that in the 1st chapter of this 11th canto, both the "seeds" (of the two types of liberation) are mentioned. Like, our Lord (Brahman) attains the "liberation" out of His own will and the "Jeeva" attains it's "liberation" after giving up the "blemish" of "ego and mineness" i.e. the "Jeeva" attains "liberation" only through "detachment" (Vairaagyam).

चतुर्धामुक्तिपक्षस्तु तदिच्छात इतिस्थितिः ॥८ १/२॥

KĀRIKA 8 ½ Meaning: “In this ½ Karika, our Shri Mahaprabhuji says, that the four types of “liberations” have been described in the 3rd canto. These 4 types of “liberations” are blessed by our Lord, either through His own will and desire, or through the wish and desire of His devotees. In other words, as per the desire of our Lord, the “Jeeva” is made to do the specific type of “spiritual practice”, (Sadhana) and the Lord in turn, blesses this devotee with the type of “liberation”, which He wishes to confer! Alternately, the Lord is so very compassionate that, He, out of His love for the devotee, blesses him, with the type of “liberation”, which the devotee seeks or asks for! BUT, THE DEVOTEE WHO IS HAPPY IN THE “SERVICE AND BLISS OF WORSHIP” OF OUR LORD, NEVER DESIRES TO ATTAIN ANY OF THIS (4 TYPES) LIBERATION, AT ALL! HE DESIRES TO SERVE AND WORSHIP OUR LORD ONLY, AT ALL TIMES!

अथ व्याख्या, तत्र बीजप्रकारेणेश्वरेच्छया मुक्तिप्रकारमाह सप्तभिः,
ईश्वरस्य मुक्तौ भूमेभारनिराकरणं बीजमिति तदाह पञ्चभिः,

VERSE 1 ½ Meaning: “In this division, through 7 verses, the liberation arising out of our Lord’s own “desire and will” is explained. That the “seed” for the “liberation” of our Lord, is the destruction of the “burden on this earth” only, and this is explained through 5 verses.”

एकैकेन त्रिभिश्चेति कायवाङ्मनसा कृतम् ॥९॥

KĀRIKA 9 Meaning: “The Kaurava brothers such as Duryodhana and others gave to the Pandavas and others, pain through their bodies, words and mind. (Both

individually and together). Our Lord, using them as a "cause" (instrument) destroyed the "burden" of this earth, through them."

श्रीसुबोधिनी: तत्र कायिकमाह कृत्वेति, नायमनुवादः किन्त्वपूर्वतया भूभाररूपदैत्यवधो निरूप्यते, "भूमिर्दृप्तनृपब्याजे" त्यत्र राजानो दैत्या निरूपिताः, ते यद्यपि कंसजरासन्धादयो भवन्ति तथापि तेषां वधो निरोधशेषत्वेन निरूपित इति भूभारहरणं च तेन जातमिति स्वतन्त्रतया तत् पुनरुच्यते, अनुवादे केवलस्य प्राप्त्यभावः, प्रक्रियातः पृथक्कृत्य फलान्तरसम्बन्धार्थं पुनः कथनं, एक एवार्थो बहुधा निरूप्यते भिन्नप्रयोजनायेति व्यवस्थापितं "वाग् वै देवेभ्य" इत्युपक्रम्य "ते देवा वाच्यपक्रान्ताया" मित्यत्र तथा निर्णीतं, वध्यत्वाय दैत्येति, प्रकारः पूर्वसिद्ध एव, कृष्ण इति सङ्कर्षणरूपः सङ्कर्षणांशचरित्रस्यैव स्कन्धार्थत्वात्, यादृशस्य भूभारनाशकत्वं तदाह बलभद्रसहितो यादवैश्च सहित इति, तत्रापि केशवत्वज्ञापनाय सराम इति, भूभारहणार्थमेवांशावतरणस्य जातत्वात् तदुपयोगं वक्तुं यदुभिरिति, तैर्विष्टतः, प्रार्थितो वा भूभारहरणार्थं देवत्वात्, आसन्नस्य तु पीडायां स्वदेह एव स्वस्य भारः किं पुनः पीडकभार इति, कलहजनने क्रोधावेशेन भारानुसन्धाननिराकरणार्थं सर्वत्र भूमौ कलिं जनयन् वेगवत्तरस्येव तथात्वात्, अतोक्लिष्टकर्मत्वाय कलिजननं वधो भूभारहरणायेति प्रसिद्धम्, नैतादृशोर्थः क्वचिद् दशमस्कन्धे निरूपितो येनानुवादशङ्कापि स्याद् "यो वै ममातिभरमासुरवंशराज्ञा" मित्यत्रैतस्यैवानुवादः, तेन दशमस्कन्धेनुक्तमेव भूभाररूपदैत्यानां वधरूपं चरित्रमिहोच्यत इति सिद्धम् ॥१॥

SRI SUBODHINI: The first type of "sorrow" given by the Kauravas is called as the "bodily" (physical) ones. We are not giving this commentary or description as a "repetition" only, as the Lord enacted, in a wonderful "never-seen-before" way, the destruction of the "burden" of this earth, through the killing of these demons, who were the "burden"! The wicked persons such as Kamsa, Jarasandha and others have been destroyed (as explained

in the 10th canto) through our Lord's power of "Nirodha". Here, in this 11th canto, the "redemption" of the "burden" has been done, as per His free will and desire, and not through "Nirodha". This is, indeed, the "wonderful" aspect, as this "burden" was removed, through Lord Sankarshana.

The Lord enacted this Leela of destruction in a different way. Here, our Lord Sri Krishna is in the form of Lord Sankarshana, for the sake of the destruction of the demons — as the "meaning" of this 11th canto is "Lord Sankarshana" only — i.e. our Lord enacted His Leelas, in this 11th canto, with His divine form of Lord Sankarshana. That is why it is stated, that our Lord was accompanied by Sri Balarama and the Yadavas. But with a view to reemphasize our Lord's presence as "Kesava", the words "Sa raamaha" (along with Sri Balarama) have been used. In fact, our Lord took the manifestation along with His "parts" (Amsa) only with a view to redeem this earth of its "burden". These Yadavas were the manifested "celestial Beings" (Devas) and it is they, who had prayed to our Lord to destroy the "burden" on this earth.

What was the necessity for praying to our Lord for the destruction of this "burden" on earth? Especially, when the Lord is fully aware of this issue/problem? Removing this doubt, it is said, that even the "body" is considered as a "burden" for the main "Praana" (Āsanya), and what is then, the importance of the "burden" itself? (Of the sorrow-giving factor or situation). Hence, prayer was considered necessary as a "ruse" only.

Our Lord, thinking about the "quick" way of

destroying the “burden” of this earth, decided on the strategy of “originating intense and bitter rivalry and fighting everywhere! This is not told in the 10th canto, as only here in the 11th canto, the “Leela” of our Lord destroying the burden of this earth, in the form of destruction of the demons and wicked persons, is described. Hence there is no repetition of the 10th canto.

ये कोपिताः सुबहु पाण्डुसुताः -

सपत्नैर्दुर्द्यूतहेलनकचग्रहणादिभिस्तान् ।

कृत्वा निमित्तमितरेतरतः समेतान्-

हत्वा नृपान् निरहरत् क्षितिभारमीशः ॥२॥

VERSE 2 Meaning: “The enemies such as Duryodhana and others, insulted the Pandavas in many ways, and through the playing of the game of “dice”, in a false and cheating way! They insulted the wife of the Pandavas viz. Draupadi, by dragging her, into the Assembly catching hold of her hair, and tried to make her “naked”! They spoke also words of “insult” to the Pandavas! In these wicked and wrong ways, they had made the Pandavas angry. Then our Lord, used the Pandavas, as a cause and instrument, and removed the “burden” of this earth, by destroying the wicked kings (who were the burden).”

श्रीसुबोधिनी: एवं कायिकमुक्त्वा वाचनिकमाह य इति, अक्लिष्टकर्गत्वाद् ये स्वतो भगवत्समक्षमागता आधिदैविकरूपास्ते भगवता हता ये तु दुर्योधनादयो भगवति विरोधमकृत्वैव परस्परं विरुद्धा भगवति तु समास्तत्र ये भगवद्वाक्यं कुर्वन्ति तैरन्ये मारिता इति निरूप्यते, अस्य विस्तारो भारते प्रसिद्धः, अनेकैरपराधैर्बहुकोपिताः, लाक्षागृहदाहादेस्तुल्यत्व-दशायामजातत्वाद् दुर्द्यूतादिकमुक्तं, द्यूतस्य कपटरूपत्वे ज्ञाते कोपो भवति ततोपि हेलनेन षण्ढतिलाः पाण्डवा जाता इति वाचनिकोपराधः,

द्रौपदीकेशाकर्षणं कायिकोपराधो मानसो वा, प्रथमः कायिक इति केचित्, केशाकर्षणस्य भावान्तरज्ञापकत्वात् साधनफलयोर्बहुकालत्वज्ञापनाय निर्देशप्रतिनिर्देशौ, कालान्तरे क्रियावश्यम्भावाय सुबह्विति, शोभनत्वं हृदयस्थितिः, पाण्डोः सुता इति वीरपुत्रत्वमविस्मरणाय, स्वतःप्रतिक्रियसामर्थ्याय सपत्नैरिति तुल्यैरित्यर्थः, दुर्घृतादावादिशब्दः सजातीयबहुत्वाय, भूमौ कलेरुत्पादित्वान् निमित्तार्थमितरेतरतो न्यसापेक्षयोः प्रवेशः समेतत्वं, ये कोपिता यैश्च कोपितास्त इतरेतरशब्दवाच्याः, उभयेषां प्रार्थनाया निमित्तत्वज्ञापनाय तस्मिन् निमित्तं तु कोपिता एव, अन्येषामानुषङ्गिकत्वात्, पाण्डवा एव कौरवाणामुपरि युद्धार्थमागता इति, नृपव्याजाननृपान् वा, रूढिरेव वा, दैत्यवधे देवानां सुखित्वाद् भारस्याधस्तात् स्थापनं नृपाणां वधे तु ततोपि निरहरत्, तेषामसद्भावनिराकरणेनापि कार्यसिद्धौ तेषामेव निराकरणमीश्वरेच्छया नियन्तुमशक्यत्वादुपपन्नमित्याहेश इति, गीतोपदेशेनैतदिति सिद्धम् ॥२॥

भारानुसन्धानोपायान्वेषणकार्यकारणानि वदन् मानसं त्रिभिराह, तत्र भारानुसन्धानमाह भूभारेति।

SRI SUBODHINI: Through this verse the “offence” committed through the “words” is being described. Our Lord does everything, with great ease, and without any difficulty (AKHLISHTAKARMA) and hence, all these wicked persons were not destroyed through fighting with our Lord. Duryodhana and many others were not “opposing or enemies” of our Lord. Here, Our Lord caused the death of those persons, who did not respect His wishes and desire, through those, who had abiding faith in our Lord and who respected His wishes! In this case, the Pandavas obeyed our Lord, and the Kauravas did not. Hence the Kauravas were destroyed through the Pandavas. This has been explained in detail in the epic “Mahaabhaaratam”.

The Kauravas made the Pandavas angry by insulting them in many ways — like trying to burn them up in the “house of wax”, and the tortures perpetrated on them, when they were “boys” etc. These actions did not make them angry. But the game of “dice”, which was played in a false and cheating way, made the Pandavas very angry. The intense anger arose, due to the insulting words used on this occasion. The Kauravas had, at this time declared, “The Pandavas are eunuchs. They have no power or strength in them. The Pandavas are like the sesame seeds, from which the oil has been already taken out!” In this way, the Kauravas committed the “offence through words”! They had “pulled” Draupadi, catching her hair! This is their physical and mental “offence”. The result of these “offences” came out as the “war”!

The Pandavas are referred to here, as the “sons of the warrior”, and due to this, they were not able to forget the “insults” perpetrated by their enemies. They were capable, by themselves, of taking “revenge” on their enemies, and this is referred to in this verse, as “worthy and equipped” (Sampannaihi). In fact, they were more stronger than the Kauravas. In the verse, reference also is made to various other “crimes and offences” committed by the Kauravas, which made the Pandavas get “anger”!

Our Lord, in this way, originated this sort of “war”, in this world, with the motive of “unburdening” this earth. Why did our Lord do this? This is answered by telling, that our Lord enacted this “war”, as per the “prayers” made by both the Kauravas and the Pandavas. If there was no “bitterness and fighting”, there will not be any “war” either! This would also mean that, the kings who were the “burden” on this world, would not be destroyed. Hence, with a view to fulfill the “prayers” made by

mother earth also, our Lord enacted this "Leela". This "war" took place, due to the anger of the Pandavas, caused by the bad and wicked actions of the Kauravas, who were the "ruling class" (king), and whose duty is to protect the "subjects". Hence, why did the Lord enact this "Leela" of their destruction? Removing this doubt, our Shri Mahaprabhuji says, that these Kauravas were not "Dharmik" (righteous) rulers, and like "actors", they had become the "kings", and were very wicked persons too!

Our Shri Mahaprabhuji has said that, here in this verse, the words "NIRAHARAT" has been used to convey the meaning, that through the destruction of these wicked demons, the "Devas" (celestial Beings) will become happy!, while "unburdening" this earth also!

Why were all these kings destroyed totally, when, they could have been corrected by removing their wickedness? This question is answered by telling, that such was the desire of our Lord, and no one can prevent our Lord's desire and will from being fulfilled! That is why, here, our Lord's "name" has been given as "Isa" (Ishwara = the Lord of the Universe). This name was given to our Lord, due to His teaching the "Gita" to Arjuna. [PRAKASH: If our Lord was not "Ishwara", then He would not have shown His "Universal form" (Viswaroopa) to Arjuna, and also participate in this war.]

Describing the "reason" and "action" thereof, for the "unburdening" of this earth, our Lord's "mind" is being explained, through the next three verses.

भूभारराजपृतना यदुभिर्निरस्य गुप्तैः -

स्वबाहुभिरचिन्तयदप्रमेयः ।

मन्येवनेर्ननु गतोप्यगतं हि भारं -

यद् यादवं कुलमहो अविषह्यमास्ते ॥३॥

नैवान्यतः परिभवोस्य भवेत् कथञ्चिन्

मत्संश्रयस्य विभवोन्नहनस्य नित्यम् ॥३½॥

VERSES 3 and 3 ½ Meaning: "Our Lord enacted His "Leelas" of destroying the "burden" of this earth, by eliminating the armies of the kings, who were the "burden" on this earth, through His own Yadavas, who were protected through His own hands only! It is very difficult to understand the purpose and nature of our Lord's "Leelas" (tasks-actions). Now, our Lord thought that "people are imagining, that the burden, for this earth has been removed. But, I do not think so, due to the reason, that the "burden" of these proud Yadavas is still intact and insufferable on this earth."

श्रीसुबोधिनी: मुख्यानां स्वतः पाण्डवैश्चैव हतःत्वादंशानामपि सकार्यत्वाद् यदुभिः पृतनानिराकरणमुक्तं जरासन्धबाणशाल्वादीनां पृतनानामेव भारत्वं प्रकृतोपयोगात्, यदूनां करणत्वाय गुप्तबाहुत्वमाहः गुप्तैः स्वबाहुभिरितिरूपकं, भारावतारणार्थमागतो गतो वा न गतो वा भार इतिचिन्तां कृतवान्, ननु सर्वजनीनो भारः कथमेवं सन्दिग्ध इत्यत आहाप्रमेय इति, सांशो भगवानेव भार इति न सर्वजननीनः, अप्रमेयत्वाद् भगवतो रक्षार्थमागतै राजभटैः सर्वस्वभक्षणमिव जातमित्याह मन्य इति, पूर्वस्थितस्य भारस्य सहेतुकस्य गतत्वेपि निराकरणकर्तृणामेव हेतुत्वात् पुनरुपस्थितः, विजातीयत्वान्न समानविभक्तिकत्वं, साधकानां बाधकत्वादाश्चर्यमहो इति, पूर्वस्मादपि विशेषमाहाविषह्यमिति, देवैर्भूम्या च निराकरणं लुप्तमप्यशक्यमत आस्त एव भारः सिद्धः ॥३॥

SRI SUBODHINI: Our Lord, along with the Pandavas destroyed the evil persons, such as Putana etc. and the Kauravas. Our Lord's other divine "parts" (Amsa) also participated in this act of destruction. That is why, it is said, that the Yadavas had destroyed the "armies". The burden to this world consisted of the armies of Jaraasandha, Saalwa, Baanasura and other evil kings. In fact, the Yadavas were created by our Lord, for the destruction of these "armies" only! — as our Lord had used these Yadavas as His "instruments"! Due to this, the Yadavas have been referred to as our "Lord's own hands", duly protected by Him. Our Lord began to think, "I have manifested Myself, for the sake of destroying the "burden" of this earth. Has this "burden" been removed totally or not? Why do I have this doubt on this at all, when everyone is under the impression, that the entire "burden" has been removed?" On this it is said, that **NO ONE WILL BE ABLE TO UNDERSTAND THE "LEELAS" OF OUR LORD, AS OUR LORD IS "APRAMEYA" — BEYOND UNDERSTANDING!** Our Lord thought, that He himself along with the Yadavas now, constitute the "burden!". Hence, this sort of understanding is beyond the intellectual grasp of ordinary persons. The Yadavas, who had manifested to "protect", have now become the "predators" too (**"RAKSHAK" HAVE BECOME "BHAKSHAK"**). Hence the Lord thought, "I am not convinced, that the "burden" for this earth is fully removed!"

Is it not wonderful, that the "protectors" have become the "predators" — thus becoming a "burden"! Though the Yadavas were not evil or wicked, even then, due to their huge numbers, they constituted a "burden" indeed! — greater than the "burden" of the Kauravas!

Hence, this is intolerable, and neither anyone on this earth, nor a celestial being, can remove this "burden". Hence this is the real "burden". (PRAKASH: These Yadavas are the "Hands" of our Lord. Being of the divine form of our Lord, as mother Yasodha was not able to put up with the weight of our Lord Sri Krishna, in the same way, this mother "earth" also will not be able to put up with the "burden" of these Yadavas).

अन्तः कलिं यदुकुलस्य विधाय,

वेणुस्तम्बेन वह्निमिव शान्तिमुपैमि धाम ॥४॥

VERSE 4 Meaning: "This Yadava clan is today existing, having taken refuge in Me (i.e. protected by Me). Due to this total relationship with Me, these yadavas have prospered immensely, with all types of wealth, people, strength and welfare. These Yadavas can never be subdued or controlled by either anyone from this earth, or by any celestial being! Hence, like a bamboo grove perishes through the fire generated by the sparks arising out of scratching and hitting of bamboos themselves against each other, in the same way, let Me create hatred among these Yadavas, due to which, they also will attain the same state, due to mutual animosity and struggle! After achieving this, let Me also come back to My peaceful divine self (abode)."

श्रीसुबोधिनी: निराकरणोपायमाह नैवेति, स्वतः परतो वा निराकरणं, परस्य तत्र दुर्बलत्वादिष्टसाधनताज्ञानस्य च प्रवर्तकत्वादसम्भावितं चेतनकर्तृकमित्याहास्य कुलस्य, निषेधनित्यत्वमेवकारार्थः, अन्यत इति यदुकुलव्यतिरिक्तादितिसामान्यनिषेधः, वृष्ट्यादीन्यपीन्द्रप्रेरितानि नभवन्ति दूरापास्तो नाशः परिभवोपि न भवेत् कथञ्चिदित्यकीर्त्यादिजनकत्वेन, "सम्भावितस्या" कीर्त्या स्वतोपि मरणं सम्भवतीति तन्निराकरणं, परिभवोपमाननं, तद्धि स्वगतदोषेण गुणाभावेन वा भवति, तत्राहमेव

सम्यगाश्रयो यस्येति न दोषसम्भावना “शय्याशनाटनालापे” ति पूर्वमुक्तत्वान्
 न तेषां मदादिः सम्भवति न वा गुणाभावो विभवोऽत्रहनत्वाद् विभवाः
 सर्वसम्पदस्तैः सर्वतः पूर्णमूर्ध्वं बन्धनमिव यस्येति, नित्यमिति मत्स्वरूपत्वात्
 कालकृतोपि पराभवो नास्तीत्यर्थः, न च प्राकृतसम्बद्धं वैकुण्ठे नेयमत
 उपायमाहान्तःकलिमिति, यदुकुलस्यान्तर्मध्ये कलहमुत्पाद्य वेणुस्तम्बस्य
 मध्ये वह्निमिव, अमङ्गलत्वान्नोक्तं तेन दग्ध्वेति दृष्टान्ताच्च लभ्यते,
 अलौकिकस्य भगवदुत्पादितस्य कलेः सर्वनाशकत्वमाशङ्क्य तन्निराकरणायाह
 शान्तिमुपैमीति, क्रमपाठादेव तत इति गम्यते, तदनन्तरमन्यत्र दाह्यं, पुनरत्रैव
 स्थितः किञ्चित् कुर्यादित्यत आहोपैमिधामेति देहलीप्रदीपवत्, स्वस्थानं
 गमिष्यामीत्यन्तः कलेरुत्पादनमुपाय इति सिद्धम् ॥४॥

SRI SUBODHINI: Through this verse, our Lord is speaking about “His plan”, for the destruction of the Yadavas. No one else can destroy this Yadava clan, as all others are weak, as this Yadava clan is closely related to our Lord. Due to this “exalted” relationship, the Yadava clan is “very strong” in everyway. Hence, no other being, either human or celestial, can ever hope to destroy these Yadavas. The word “Yeva” (in this way) reemphasizes the fact, that no “living” being can destroy these Yadavas. No one else can conquer them either. (the word ANNYATAHA — by someone else — denotes this). Even an “inanimate” object or material can also not achieve this! E.g. like floods etc. — the inspirer of rains being Lord Indra! Let alone causing “destruction”, no one can even “Humiliate or defeat” these Yadavas!

Explaining the meaning of the words “KATHANCHIT” (never can be), our Shri Mahaprabhuji says, that no one should also nurture the idea, that the Yadavas will get destroyed by their own “blemish” of bad conduct and character viz. (1) Wrongful acts (infamous). (2) Lack of virtuous qualities. (3) Own blemish and wicked actions.

As it is said in the Gita, "the ill-fame of an exalted noble person is worst than death itself"! Why? The Lord now says the reason, "these Yadavas have taken total refuge in Me, and I have given them, My full protection. Due to this, the Yadavas will never be touched by any "blemish". They are always with Me, while they eat, sit, walk or sleep. Due to this, these Yadavas are bereft of any "bad qualities" also! i.e. no wickedness or bad quality can come near them! These Yadavas can never become egoistic either, or lack, virtuous qualities. The reason being, that Goddess Laxmi has not given them up, as they are of My form only! In this way, the Yadavas are full of righteous opulence, virtuous and of good qualities. These qualities will enable them to remain like this for ever. (i.e. permanent). Even "time" (Kaala) cannot humiliate or defeat these Yadavas."

If the Lord is told that, "If these Yadavas are of your "forms" only, then, Oh Lord! why do you not take them, to your abode of Sri Vaikuntam "as they are"? To this, our Lord would reply that, "No, though they are of My "forms" only, these Yadavas have got related to "nature" (Prakruti), and this factor of nature has to be removed. Hence, there is a necessity to devise a plan for this. The plan is this, "Let Me generate a big mutual hatred and animosity among them, through which, like a huge bamboo grove (cluster) gets destroyed through the origin of "sparks" caused by the bamboo trees coming into contact with each other (caused by wind, in a violent and forceful way). These Yadavas also will get destroyed! Later, I too, will attain "peace" by coming back to My own self!" Can the force of "Kali" (force of destruction) caused by our Lord, destroy everything? This doubt is removed by telling that, "I will attain "peace" by coming

back into My own self, as this “Kali” (struggle and fighting) will not destroy anyone else! (i.e. except the Yadavas).” Hence our Lord decided, that the only way to destroy the “nature” in the Yadavas is to originate “hatred and animosity” among them! This was decided by our Lord.

एवं व्यवसितो राजन् सत्यसङ्कल्प ईश्वरः ।

शापव्याजेन विप्राणां सञ्जहे स्वकुलं विभुः ॥५॥

VERSE 5 Meaning: “Our Lord, who is of truthful ideals and views, having decided to do like this, through His intellect, and using the ruse of the “curse of the Brahmin”, attracted and “pulled” His own Yadava clan, unto himself (got them “merged” in Himself).”

श्रीसुबोधिनी: तस्योत्पत्तौ हेतुं वदन् कार्यमाहैवमिति, अशक्योपायान्तरादिपक्षनिराकरणायाहैवमेव निश्चितः, बुद्धयेति लोकशास्त्र-निराकरणं, ‘आनन्दमात्रकरपादमुखोदरादे’ ‘बुद्धिरपि तादृशीच्छाशक्तिर्वा, राजत्रिति ब्रह्मशापो न निर्वायस्त्वयैवानुभूयत इति, “सत्यसङ्कल्पतो विष्णुर्नान्यथा तु करिष्यति” “कर्तुमकर्तुमन्यथा कर्तुं समर्थ” ईश्वरोत ऋषीणां गर्वाभावायोद्धवः संरक्षितो वज्रनाभादयश्च, शापो वक्ष्यमाणप्रकारः, व्याजेनेति ब्रह्मप्रकरणत्वाय, उपसंहार एव न प्रलयः, स्वेति दोषाभावाय, सर्वप्रकारसमर्थनायान्ते विभुरिति ॥५॥

एवं मनसा भूभारहरणमुक्तं रूपान्तरस्वीकरणस्यैतत्प्रयोजनत्वात् निष्पन्ने कार्ये मुक्तिमाह द्वयेन, जीवब्रह्मणोर्हि सा, जीवानामपि स्वमिश्रतया मुक्तिकथनाय निरूपणमतो वर्तमानभविष्यद्भक्तमुक्ती प्रकारभेदेन कथयन् स्वपदारोहरणमाह स्वमूर्त्येति।

SRI SUBODHINI: Through this verse, the reason for the proposed action of ending the Yadava clan is being described. As there was no “plan”, which could destroy these Yadavas, our Lord Himself decided on the “plan”

to be implemented. This "plan" is said to be from the "intellect" of our Lord. This specific description is done, with a view to reemphasize the fact, that there was no "plan" available, either in this world or from the "scriptures". OUR LORD HAS FACE, HANDS AND STOMACH ETC. WHICH ARE FULL OF "BLISS" (AANANDA). Hence, our Lord's "intellect" and the "power of His will" are also "blissful" in nature. In some readings of this verse, instead of the word "intellect" (Buddhi), the word used is "Raajan" (Oh king!). If the latter word is used, then the meaning will be that, "no one can mitigate or remove the curse of the Brahmin". Why? "Oh king Parikshit! You are also experiencing the "curse" of a Brahmin only, and you are fully aware of this!"

The "plan, ideal or view" of Ishwara (our Lord) is always "truthful"! — AS OUR LORD IS CAPABLE OF DOING, NOT DOING, AND DOING DIFFERENTLY. (KARTHUM, AKARTHUM ANNYATHA-KARTHUM SAKTHAHA). It was also necessary, that due to this omnipotence of our Lord, the "sages" (Brahmins) would also not get the idea that (pride) the Yadavas were destroyed due to their "curse" only! Due to this only, our Lord saw to it, that the Yadavas such as Uddhava and Vrajanaabha etc. were not harmed by this "curse"! The word "ruse" (Vijaaja) has been used to indicate, that this action is done by our "Lord" (Brahman) only i.e. the Yadavas will be destroyed, as per the strength of the will and desire of our Lord (ICCHAASAKTHI). The curse of the Brahmin was only a "facade and ruse" used by our Lord!

In reality however, there was no destruction of the Yadavas. Our Lord only withdrew their "forms" unto Himself. The Lord destroyed the aspect of "nature"

(Prakruti) in them. He merged back His own “divine parts”, which He had established in the Yadavas. In fact these Yadavas had no “blemish” of whatsoever nature! Our Lord Sri Krishna is referred to, in this verse as “Vibhu”, to denote, that our Lord is “all capable” (omnipotent).

In this way, our Lord ensured the “unburdening” of this earth. This was the only purpose for His manifesting His divine form. After completing this task, through the 6th and 7th verses, a description of the “liberation” (Mukthi) is made, and this is described in this 11th canto, for both the “Jeeva” and “Brahman” (our Lord) together. Hence, in the first instance, after describing the nature of “liberation” of the present and the future “devotees” and it’s divisions, a description is done on our Lord attaining His own self — reestablishing Himself in Himself!

स्वमूर्त्यालोकलावण्यनिर्मुक्तया लोचनं नृणाम् ।

गीर्भिस्ताः स्मरतां चित्तं पदैस्तानीक्षतां क्रियाः ॥६॥

VERSE 6 Meaning: “When our Lord is manifested (i.e. when He has taken an incarnation), then, He attracts and pulls unto Himself, through His own beauty of His divine self, the eyes of the “Jeevas”, who are His own “parts” only, as they have got attached to the “brilliance” of this Universe. After pulling their “minds and eyes”, our Lord gets them attached to Himself (i.e. Nirodha is attained by these “Jeevas” due to the grace of our Lord), He also prevents these “Jeevas” from the remembrance of the “outside” Universe, through His loving and supernatural words, and makes their mind get the remembrance of Himself only! in this way, He blesses these “Jeevas” with the “Nirodha” (pure and total loving

Bhakthi to Him). He caused the minds of those devotees, who roam around in His own holy places, where He had enacted His Leelas, to be attracted away from going over to the other places, and in this way also, He blesses them with "Nirodha". Thus, our Lord causes the withdrawal, of the power of action and knowledge of the "Jeevas", from this Universe, and blesses them with "liberation".

आच्छिद्य कीर्ति सुश्लोकां वितत्य ह्यञ्जसा नु कौ ।

तमोनया तरिष्यन्तीत्यगात् स्वं पदमीश्वरः ॥७॥

VERSE 7 Meaning: "Our Lord did not think of the "liberation" of only those "Jeevas" who were existing (present) at the time of His incarnation. He also cared for the provision for liberation of the "Jeevas" yet to be born. After this "provision" only, He went back to His holy abode! i.e. He got reestablished in His own divine self. For the sake of the future generations of the "Jeevas", our Lord established in this Universe His sacred Leelas (stories), and the "fame" of His glory, which is sung by the greatest of noble Mahaatmas, through the medium and spreading of Sri Bhagawatam. He also ordered and willed that "through this Sri Bhagawatam", the generations of the "Jeevas" to come in the future, will attain "liberation" from this "Samsaara" of births and deaths."

श्रीसुबोधिनीः ज्ञानक्रियाशक्ती आच्छिद्य यशः प्रसार्य वैकुण्ठं गत इत्युक्तं भवति, सहजप्रवृत्तिर्ज्ञानस्य बाह्याभ्यन्तरभेदेन रूपप्रपञ्चे नामप्रपञ्चे च परिनिष्ठिता, नामप्रपञ्चे विचारस्य सहकारित्वान्न श्रवणमात्रेण निर्धारित आलोचनात्मकस्य चित्तस्यैव प्राधान्यं, बहिःष्ठे तु भगवत्याच्छिदतिरेव युक्ता, यथास्थितौ तु न मुक्तिः, भगवता स्मृतानां न ज्ञानापेक्षा, अतोज्ञानतरणमेवावशिष्यते, लोके येन यदाच्छिद्यते तत् तदर्थमेव भवतीति वनकाष्ठच्छेदनादौ

सिद्धं, तदनुपयोगदशायां तु पतिव्रतावत् तूष्णीम्भावः, तथा च भगवन्मूर्त्याच्छिन्नानि भगवन्मूर्त्यर्थमेव भवन्ति, लोकात् तिरोधानेपि तच्चक्षुः पश्यति तादर्थ्यात् कदाचित् तूष्णीम्भावो वेश्वरत्वात् परं न तैरन्यद्भवतीतिमुक्तिः सिद्धा, विषयच्छेदकस्य तदधीनच्छेदने कः प्रयासः इति विशेषणं, सुश्लोकामिति प्रवृत्यवश्यम्भावाय, सुष्टु श्लोका व्यासादिकृता यस्यामिति, अनायासेन हि ज्योत्स्नया तरणं, तथोपायः कृत इत्यर्थः, नु निश्चयेन, कौ पृथिव्यां, इतीतिकार्यसमाप्तिः, भविष्यदधिकार एव सर्व इति केचित्, ततश्च नान्य उपायोस्तीति सिद्धं, अलौकिकोयमुपाय इति न काचिच्छङ्का, गोपिकास्तु दृष्टान्त इति विद्यमानमुक्तिः, आलोकः सूर्यमण्डलमलोकोन्धकारः लोकास्तु भवनजनात्मकाः तेजःश्यामतासंस्थाविशेषश्चावगम्यते, मूर्तिप्राकट्ये हि त्रिभ्योपिते धर्माः पुनरावृत्तिरहिता भवन्ति, एकवचनं जातिसूचकं, रूपप्रपञ्चे नालोचनाद्यपेक्षा, नाम्नि तु विशेषमाह ताः स्मरतामिति, यद्येकेनैवच्छेदनं कुर्यान् नामप्रपञ्चाच्छेदनं न भवेत् सजातीयप्रतीतिजननात् क्रिया चोभयत्र लोके वेदे च सहभावेनैव ज्ञानेन च्छिन्ना भवेत्, तथा च भगवति केवला न प्रवर्तत, पदैः स्थानैर्वृन्दावनादिभिः, क्रिया च प्राणादिसाध्या पिपासादिहेतुः, आच्छिद्येति पूर्वोक्तं सम्बन्ध उत्तरसम्बन्धस्तु त्रयाणां जीवद्वयब्रह्मणामेकत्वाय उपयोस्तीति सिद्धं, स्वं पदमगादिति तत्रैव स्वरूपस्थितिः, सर्वनिर्वाहायेश्वर इति तथा च प्रथमपक्षे बीजत्वं सिद्धं द्वितीये वैराग्यमेव बीजमिति ॥ ६ ॥ ७ ॥

SRI SUBODHINI (for verses 6 and 7): What is said here is, that “Oh Lord! You have attracted and pulled back the powers of knowledge and action of the “Jeevas”, through your own divine self and powers, from this outward Universe. In this way, your “fame” (Yash) has spread everywhere, and afterwards You have gone back to your own abode of Sri Vaikuntam!

The “knowledge” of the “Jeeva” naturally acts always on the “outside”, and “inside”, through the Universe of “names” and “forms”, on all the four sides (i.e. everywhere) in a total and determined way. In the “Universe of names”, the “Jeeva” takes the “help” of its “thoughts,

which cannot be determined, just by listening through one's "ears", as this task can be done only through one's "mind" (Chittam). Hence, "mind" is considered as "important" for this "thinking". In this way, our Lord has provided two senses, for both "hearing and thinking".

A doubt arises now. Those who desire, to attain "results" can achieve, through Yoga practices, "liberation" and other benefits. Due to this, what was the necessity for our Lord, to have taken away the powers of knowledge and action from the Jeeva? The answer is given, through the following Karika.

अधिकारश्च मार्गश्च नेश्वरेण विचार्यते ।

अन्तः स्थितं यदा ब्रह्म तदा योग उदीर्यते ॥१॥

इन्द्रियान्तःप्रवेशार्थं तथा साङ्ख्यं तथापरम् ॥१½॥

KĀRIKAS 1 and 1 ½ Meaning: "When our Lord is not manifested (as an incarnation) then, the need for spiritual practices, such as Yoga etc. is considered as important. With a view to make the "senses" inward looking, there are other spiritual practices, as told in the Saankhya system of thought and others."

श्री सुबोधिनीः तत्कारणं पूर्वत्र शापरूपं शापं पृच्छति द्वाभ्याम्।

SRI SUBODHINI: When our Lord has manifested Himself, in an incarnation, then the, Lord considers it appropriate to "pull away" the senses of the "Jeevas" from the attractions of "the names and forms" ridden Universe, and bless them with "Nirodha" in His own divine self! If the senses of these "Jeevas" remain fixed on the "names and forms" oriented Universe, then, the "Jeevas" will not be able to attain "liberation". The devotees, who are "remembered" by the Lord Himself, will not require the spiritual instruments of "Jnana" (knowledge) etc. as our

Lord Himself, through His own power and role as "Prameya", (the Lord who loves His devotees), with a view to redeem these devotees, becomes the "spiritual instrument", through His own beautiful divine self and enchanting "form" (i.e. no other spiritual practice is necessary, when the Lord is present Himself, through an incarnation, as He calls to Himself, those devotees, whom He has chosen). This "essential truth" is being explained through an example by our Shri Mahaprabhuji. Like a wood cutter goes to the forest to cut the trees. The pieces of sticks or wood are useful to the one, who cuts only. Otherwise, they will only remain in the forest, like a chaste lady keeps silent, when not required to perform any service to her husband! In this same way, the separation of the "Jeevas" from the strong bondage of this "Samsaara" (life of births and deaths) is caused by the beautiful divine form of our Lord! — in the same way, the wood is cut away from the tree by the woodcutter in a forest! The purport of this is, that the "separation" of the "Jeeva" from this "Samsaara" is caused for the sake of our Lord only, as the "Jeeva" has been always an "integral" part of our Lord only!

Even, when our Lord "disappears" from this Universe (i.e. completes His incarnation), and gets established in His own divine self, the "vision" of our Lord always falls on these "Jeevas" only! Why? As these "Jeevas" are always attached to render service to our Lord's divine form and to get His "Darsan", our Lord, perhaps, despite being "omnipotent" (all capable) may choose to remain "silent" (unresponsive) and even then, these "Jeevas" will not be able to do any other task, except the performance of loving service to our Lord only! (i.e. this loving service to our Lord is not done

by the "Jeeva", with any motive in their minds or seeking a response from our Lord). Due to this devotion of these "Jeevas", their "liberation" is an assured fact!

The Lord need not put any enormous effort to attract the "Jeevas" to Himself, by removing their attachment to the objects and materials. This is, indeed, a "supernatural" plan of our Lord! Hence, no one should doubt on this "role and power" of our Lord, and the best example for our Lord's grace, is the Gopis of Vraja. Our Lord causes the "liberation" of the "Jeevas", through His "supernatural divine self", (when He has ended His incarnation) and the evidence and proof are available for this grace of our Lord.

In comparison or in the presence of our Lord's eternal beauty, the brilliance and the "blue coloured" nature of the sun, the vast Universes and the pitch darkness of the space, pale into "insignificance" and tiny. The purport, is, that when a "Jeeva" is able to get the "bliss" of our Lord's "supernatural" divine form, during His incarnation and His "Darsan" thereof, then, at this time, the brilliance of the sun etc. is not taken into consideration at all (as it becomes very small and petty in comparison to our Lord's "brilliance" (Tejas).)

Our Lord's own beautiful divine form ensures the task being completed (i.e. attracting the "Jeeva", and making it forget this Universe and conferring "liberation"). This "Jeeva" gets rid of its attachment to all the other forms of this Universe (Roopaprapancham). What about its attachment then, for the "Universe of names"? (Naamaprapancham)? Our Lord achieves this through the sweetness of His "words" which are "nectarian" (Sudha) in nature! i.e. those devotees, who remember the "nectarian"

holy loving words of our Lord, are blessed by Him, to get rid of their attachment to the Universe of "names"!, and the Lord causes these "Jeevas" to attain "Nirodha" in Him! In this way, the faculties of "listening" and "thinking" are fully attracted by our Lord through His nectarian words and beautiful form, respectively, leading to the destruction of the Universes of names and forms respectively! Now comes the destruction of "actions" (Kriya). These "actions" are also destroyed, both inside and outside, through the "knowledge" (Jnāna) gained by the "senses", who have got enlightened through the above two spiritual practices of "listening and thinking". In this way, the Lord causes "Nirodha" (pure and total Bhakthi for Him) in the inner mind of the Jeeva.

What about, then, the "Jeevas", who cannot attain the above? These devotees are also blessed and provided for, through their "Prāna" (vital air) with the spiritual practices provided for it (Pranayāma etc.).

The "actions" get ended, only by a devotee staying in such holy places like Brindavanam and others, which are symbolic of our Lord's divine form only. Liberation will consist of the "realization of oneness of the "Jeeva", and the gross objects with Brahman". How will this happen? This will happen, through the "fame" (Yash) of our Lord, as this "fame" also is symbolic of our Lord only! Hence, by singing this "praise of fame" of our Lord, a devotee is able to attain all his goals! If this is so simple, what is the greatness of "liberation" itself? On this, it is said, the difference is, that our Lord's "fame" is beautiful and worthy of being sung and praised — as this "incarnation of Jnāna" (knowledge) in the form of Sri Bhagawatam, is created by the great sage Veda Vyaasa.

Now another question arises. What is the use for singing the praise of our Lord's virtues and fame, when the supreme instrument of "Jnāna" is available? This doubt is removed, by our Shri Mahaprabhuji, by using the words "very easily" (Anaayesena) — i.e. this path of "Jnāna" involves stressful difficulties and efforts. But there is no effort or stress involved in singing the glory of our Lord's "fame", and moreover, while singing this "praise" only, a devotee experiences the highest "bliss" (Aananda). On this earth, only this "bliss", like the full-moon light, makes a devotee drink the "Rasa" by originating the divine bliss, in one's mind! In this Kaliyuga, there is no other simpler way of attaining the "bliss" of our Lord! in the other "aeons" (Yugas), devotees attained the results, through the practices of Jnāna (knowledge), penance and other methods. IN THIS KALIYUGA, ALL THE RESULTS CAN BE ATTAINED THROUGH "HARIKEERTHAN" ONLY (I.E. SINGING THE "PRAISE" OF THE VIRTUES AND GLORY OF OUR LORD — KALAU TAT HARIKEERTHANAAT).

The words used here viz. "The Lord went to His own abode" means, that our Lord went into His own divine self, at the same place only! The word "Ishwara" (Lord of the Universe) is used to indicate THAT OUR LORD IS CAPABLE OF DOING EVERYTHING — OMNIPOTENT! Hence, our Lord is called as "Ishwara", as He is the controller and organizer of everything and everyone, in all the Universes! In this way, in the first instance, the "seed" for the destruction of the "burden" of this Universe was determined. Later it is explained that "renunciation" (Vairagyam) is the "seed" (plan) itself!

The king now asked Sri Sukadeva, in the next two verses, as to the reason for the “curse” on the Yadavas.

राजोवाच—

ब्रह्मण्यानां वदान्यानां नित्यं वृद्धोपसेविनाम्।

ब्रह्मशापः कथमभूद् वृष्णीनां कृष्णचेतसाम् ॥८॥

यन्निमित्तः स वै शापो यादृशो द्विजसत्तम ।

कथमेकात्मनां भेद एतत् सर्वं वदस्व मे ॥९॥

VERSES 8 and 9 Meaning: “The king asked, “Oh, the best among the Brahmins! Usually the curse of the Brahmins falls upon only those, who are not devoted to the Brahmins, who are not charitable minded (miserly), and who do not render service to the older persons. These Yadavas are well known for their pious devotion to the Brahmins, charity and constantly serving the older generation. How then, did they get the “curse” of the Brahmins?” (8)

“These Yadavas, just like our Lord, were only of the same and one “Aatma”! How come, they got involved in getting the curse of the Brahmins? Due to this, they mutually killed themselves! Kindly tell me about all these.” (9)

श्रीसुबोधिनी: स्वतो न कथनं भक्तस्यानुचितमित्यसम्भवेन पूर्वपक्षः प्रश्नश्चेतिद्वयं, तत्र पूर्वपक्षमाह राजेति, गुणत्रयं नैर्गुण्यं चेतिचतुष्टयं शापविरोधि, तत्र ब्रह्मण्यता सात्त्विक उत्कृष्टो धर्मः शापविरोधी च राजसे वदान्यत्वं शापविरोधी च वृद्धोपसेवनं च तामस उत्कृष्टः, आयासरूपत्वात् तामसत्वं शापविरोधी च, नित्यमिति सर्वत्र, भक्तिधनसेवानां विद्यमानत्वात् कथं शापः ? कृष्णचेतसामिति निर्गुणावस्था शापाप्रभवश्च, असम्भावितत्वात् पूर्वपक्षः सिद्धः ॥८॥

प्रश्नमाह यन्निमित्त इति निमित्तस्याप्रसिद्धत्वान् निर्निमित्तपक्षस्य प्रकृते चाभावाद् ब्राह्मणेषु यादवेषु वा निमित्तोत्पत्तिर्दृष्टादृष्टभेदेन निमित्तसम्भवात्

प्रकारप्रश्नः, सजातीयकृतं न वदेदिति शंका निराकरणार्थं द्विजसत्तमेति भक्तिज्ञानसम्पन्न, अदृष्टपेक्षया दृष्टस्य बलिष्ठत्वाच्छापेपि जाते कथमेकात्मना मन्योन्ययुद्धं? एतदुपयोगि सर्वं वक्तव्यमित्यर्थः, क्रियाफलं कर्तृगामीत्यात्मनेपदं, अस्याः कथायाः सर्वोपकारित्वाभावेपि सन्देहवारणान् मदुपकार इत्याह म इति ॥९॥

कथायाः क्रूरत्वं द्योतयति, शापे हेतुमाह।

SRI SUBODHINI: It is said that, without being asked, no one should answer or speak, even to a devotee! Hence, here, king Parikshit speaks of both the views of the proponent and also of the defendant. Firstly, the king says that, the devotees who have “three qualities”, and also those, who are “beyond the qualities” (Nirguna), usually do not get cursed, as these 4 qualities are against the evil of “cursing” (i.e. a person, who has these 4 qualities cannot be “cursed” at all).

The Yadavas were truly devoted to the Brahmins, and this virtue in them was “Sātvik” — being the “best” of all qualities. This quality is an enemy of “cursing”. The Yadavas had the “best” of the “Tamasik” quality also viz. serving the elders. Through this quality also, they did not deserve to get the “curse”! In this way, coupled with a permanent devotion to the Brahmins, and deep and abiding attitude of “service” to the elders, the Yadavas possessed also wealth, which they used for giving in charity. Even with all these qualities, how did they get this curse from the Brahmins? Moreover, as their mind was always fixed and attracted to our Lord Sri Krishna, the Yadavas were also “beyond the three qualities” (Nirguna), and getting cursed was unimaginable! Hence, this curse was veritably impossible to be got! In this way, king Parikshit gave the initial views.

Through the next verse, the king is asking the question, and says, that the cause for the curse is not being seen openly! However, "cursing" also is not done without a valid reason. Will it be, that between the Yadavas and the Brahmins, a cause for this curse arose due to the difference of a "seen or unseen" nature? In this way, the question was asked. If it is told that, being a "king" himself, king Parikshit should not have asked in this way, then, answering this, it is said, that king Parikshit took care also to address Sri Sukadeva that, "You are the best among the Brahmins, as you are fully invested with both Bhakthi and Jñāna. Hence it is really incumbent on you to fulfill my desires!

The "seeable" is more stronger than the "unseen". The Yadavas were always of "one mind" only, and how come they fought with each other? "Please tell me, while answering this question, whatever is useful to be told to me". Our Shri Mahaprabhuji explaining the purport of the syllable "Me" (me) says, that the attitude of the king was that, most probably, this story may not yield good results to everyone, but, "I need you to help me out by removing my doubts."

॥ बादराणिरुवाच ॥

बिभ्रद् वपुः सकलसुन्दरसन्निवेशं

कर्माचरन् भुवि सुमङ्गल आप्तकामः ।

आस्थाय धाम रममाण उदारकीर्तिः

संहर्तुमैच्छत कुलं स्थितकृत्यशेषः ॥१०॥

VERSE 10 Meaning: "Sri Sukadeva said, "Our Lord, who is the repository of the total beauty, while discharging various actions, which are both beautiful and auspicious, being always fully satisfied, and of a generous

and noble fame, came to His own abode of Dwaraka. He, now, while enacting His Leelas with His surrendered devotees, began to remember about the remaining tasks to be completed. He began to desire for the destruction of His own Yadava clan.”

श्रीसुबोधिनी: बिभ्रदिति, ऐच्छतेतिहेतुः, द्वितीय-पक्षस्य पुष्टिमार्गस्थत्वभावाल्लौकिकदूषणपरिहारेण वक्तव्यं, अयं च पुनर्द्वितीयपक्ष एव श्रोता पुष्टिमार्गे प्रवेशाभावाच्छापव्याजेनेत्युक्ते प्रश्नानुपपत्तेरतो मर्यादास्कन्धत्वाल्लौकिकन्यायेन वदति, “तच्चासुराणां मोहाय सतामपि च कुत्रचि” दितिवचनादेतादृशमपि श्रवणं चित्तशुद्धि द्वारा ज्ञानसाधकमिति कथनं, उत्तमाधिकारित्वं संहितापेक्षया न पुष्टिमार्गपेक्षयातो लोकन्यायेन कथनं न दोषाय, लोक विरक्तिकारणानि प्रकृते न सन्ति कुरूपत्वं कर्माशक्तिरभूषणतया स्थितिरकामूरणं गार्हस्थ्यसुखाभावोकीर्तिश्चेति, एतन्निराकरणेन सर्व एव निराकृताः, सकलसुन्दराणां सम्यङ् निवेशो यस्मिन्, भुवीत्युभयत्र संहारेच्छायां देवगुह्यं किञ्चिदिति स्थितकृत्यशेष इति सङ्कर्षणकार्येकदेशः स्थित इत्यर्थः ॥१०॥

SRI SUBODHINI: Instead of telling “Sri Suka said”, in this verse, it is said, that the “son of Bādarayana told”. Our Shri Mahaprabhuji, explaining the purport of this says, that by giving this “name”, the “cruel” nature of the ensuing story is being emphasized. How? The father of Sri Sukadeva was used to live on the trees, infested with sharp thorns (Badari trees). Due to this reason, he was considered as a “cruel” person. Even then, this “name” has been used here. The reason for telling the story is also told, through the words “desired” (Eichchata). Why? Only from the “worldly” point of view, this story is being told, despite it’s unimportant nature from the point of view of this path of “grace” (Pushti). In the “Maryada” path, we come across a lot of “blemish”, from the “worldly” point of view. This

11th canto is the canto of “Maryada” (orderly and scripture-based spiritual path). This “curse” as the cause for the destruction of the Yadavas has been told, with a view to infatuate the “demons” only. Here, it is said, that even the noble and virtuous persons get infatuated through this story. Such is the power of this “story” that, BY HEARING THIS STORY, A DEVOTEE “ATTAINS” PURE “JNĀNA” (KNOWLEDGE) IN HIS MIND! That is why, Sri Sukadeva has mentioned this as a “story” (Charitram).

Here, the authority to become deserving” our Lord’s blessing comes from the Vedas, and not from our Lord, through His grace, as is the case in the path of grace. Hence, this story has been told from the worldly point of view (tradition and rules). Hence, there is no blemish on this either.

In this world, there are 6 reasons or causes for attaining a spirit of “detachment” (Vairagyam) viz. (1) Ugly form. (2) Inability to do various tasks/works. (3) Poverty viz. lack of wealth etc. (4) The non-fulfillment of one’s desires. (5) The absence of “happiness” as a householder and (6) ill fame. These 6 “deficiencies” are not in our Lord. Our Lord has, at all times, all types of beauty, happiness, fame, total wealth. Despite this, there must be a secret “celestial” reason for our Lord, to get the desire to destroy His entire Yadava clan! The remaining task of destroying His own clan manifested as an act of compassion, from our Lord, as Sri Sankarshana. That is way, the Lord remained to complete this task also.

कर्माणि पुण्यनिवहानि सुमङ्गलानि -

गायज्जगत्कलिमलापहराणि कृत्वा ।

कालात्मना निवसता वसुदेवगेहे-

पिण्डारकं समगमन् मुनयो निसृष्टाः ॥११॥

VERSE 11 Meaning: “Our Lord made Sri Vasudeva perform all the “actions” (Karma) through the sages — those actions, which would confer total auspiciousness and welfare, would increase one’s “Punyam” (of good and virtuous deeds), and those actions, which would remove the dirt of this world, just by singing these virtuous deeds only! Our Lord, who is the “Aatma of time” (Kaalaatma) came to Sri Vasudeva’s home and the sages, who were doing all these auspicious actions, went to the holy place of Pindaaraka, as per the orders of Our Lord”

श्रीसुबोधिनी: इच्छारूपं बीजमुक्त्वा प्रयत्नमाह, लोके ह्युत्पन्नस्यर्णत्रयापाकरणमावश्यकमित्यनिरुद्धांशाविर्भावेन यज्ञार्थं ब्राह्मणानाहूय तैर्नित्यकाम्यप्रायश्चित्तकर्माणि कृत्वा पूर्वरूपस्थां परित्यज्य वैपम्यनैर्घृण्यपरिहाराय कुले प्रवेशार्थं वसुदेवगृहे स्थित्वा संहारार्थं सङ्कर्षणाविर्भावं च कृत्वा सर्वमेधात्मसमारोपणयोः कृतत्वान् नितरां प्रस्थापिता ब्राह्मणाः प्रागुदीचीं दिशं तीर्थविशेषं तीर्थाभिगमनविधिनागमन्नित्यर्थः, पुण्यमेव नितरां वहन्ति “यज्ञेन यज्ञ” मितिन्यायेन विधिपरिपालनेन धर्मसम्पत्तिरेव नित्यैः, समुद्गलानि पशुपुत्रारोग्यसाधकानि भगवतो दोषाभावाच् छिक्षार्थं कृतानि सङ्कीर्तनोपयोगीनि जातानि विधानकालानपेक्षतया प्रायश्चित्तानर्हदोषदूरीकरणसमर्थानि भगवत्प्रेषित- ब्राह्मणगमनमेवेच्छापूर्कमिति कार्यं सिद्धं, आविर्भूतः सङ्कर्षणांशो ब्राह्मणेषु यादवेषु देशकालयोश्च प्रविष्ट इति न किञ्चिद् दूषणम् ॥११॥

SRI SUBODHINI: Those persons, who take birth in this world have three “debts” to be paid back (to the “celestials” (Deva Rina), to the “sages” (Rishi Rina) and to the “ancestors” (Pitur Rina). A devotee is supposed to do such actions, which would pay off these debts fully, and then only, he becomes “debt-free”! Hence, through His divine form of Aniruddha, our Lord called the Brahmins for the sake of performing “sacrifices” (Yagnas),

and through them caused to perform, on a daily basis, various sacrifices and actions for the fulfillment of desires and also for the expiation of sins. In this way, our Lord made His divine form of Aniruddha disappear, and He came to the house of Vasudeva, after giving up Dwaraka and resided here.

Our Lord stayed in the house of Vasudeva and desired, that the factor of "Adharma" (unrighteousness) should enter into all the Yadavas, very easily. Vasudeva was of the form of sage Kashyapa (in his previous life), a Prajaapati, and due to this, it was very easy to enter into everyone. Now, our Lord manifested His divine form of Sankarshana, with a view to destroy all the Yadavas. Our Lord established His own "desire and intellect" in these Brahmins and sent them, in an orderly way, to the holy place of Pindaaraka.

As per the Vedas, by doing the sacrifices, as per it's rules, a person attains wealth and Dharma. In this way, a person can perform these daily "actions", for the sake of welfare, in the form of health, children, wealth etc. In view of this, our Lord caused the performance of these various "actions" (good deeds and sacrifices), for the sake of teaching this world (so that everyone will follow Him). NOW, THERE IS ANOTHER BENEFIT. THOSE, WHO SING ABOUT THESE DEEDS OF OUR LORD WILL GET RID OF ALL THEIR SINS AND BLEMISH. EVEN THOSE "SINS", WHICH CANNOT BE REMOVED THROUGH ACTIONS OF EXPIATION, GET REMOVED TOTALLY, BY JUST SINGING OUR LORD'S DEEDS AND LEELAS!

It was our Lord, who inspired these Brahmins to go and visit the holy place. In this way, our Lord's divine

form of Sankarshana got invested (Avesa) in the minds of the Yadavas, in the place (Dwāraka) and on the "time" (Kaala) also.

The names of the 10 prominent Brahmins, who were invited to perform the sacrifices, and were useful for all these sacrifices are now being listed, along with their associates (disciples).

विश्वामित्रोसितः कण्वो दुर्वासा भृगुरङ्गिराः ।

कश्यपो वामदेवोत्रिर्वशिष्ठो नारदादयः ॥१२॥

VERSE 12 Meaning: "The sages were Viswaamitra, Asita, Kanva, Durvaasa, Bhrgu, Angiraa, Kashyapa, Vaamadeva, Atri, Vasistha and sage Naarada! These sages went and lived in the holy Pindaaraka place, with a view to fulfill the desires and will of our Lord Sri Krishna."

श्रीसुबोधिनी: यागविशेषे तत्तद्वृषीणामुपयोगात् ससदस्यानां दशानां गणनामाह नारदादयः सदस्याः ॥१२॥

SRI SUBODHINI: These sages were used fully in the performance of all the Yagnas. That is why, their "names" have been mentioned here, along with their associates.

क्रीडन्तस्तानुपव्रज्य कुमारा यदुनन्दना : ।

उपसङ्गृह्य पप्रच्छुरविनीता विनीतवत् ॥१३॥

VERSE 13 Meaning: "There (at the holy Pindaaraka place) the boisterous Yadava youth had come together and were playing. They came to these sages, and with a show of humility, began to ask them."

श्रीसुबोधिनी: कालिविष्टा यादवा भगवदिच्छापूर्णाया ब्राह्मणावज्ञां कृतवन्त इत्याहोद्देशप्रकारवञ्चनैः श्लोकैः, तत्रोद्देशमाह, क्रीडन्त इति राजसावेशः, तानुपव्रज्येतिधारण्यं, कुमारा तदीर्घदर्शना भावः, यदुनन्दना इति

पित्राद्यसम्पत्ताः, तानुपपसङ्गृह्य नमस्कृत्येति सहजसात्त्विकत्वं अविनीता इति तामसाविर्भावः, आकारगोपनं भगवदविष्टब्रह्मतेजसा ॥१३॥

SRI SUBODHINI: The factor of "time" (Kaala) which had got ingressed into these Yadavas, now became the cause and reason for the fulfillment of our Lord's "desires and will". They, for this sake, began to insult these great and exalted sages. In this verse, their motives for insulting them, and their camouflaged derisive and deceitful nature, have been "alluded" to. Firstly, it is said, that they were "playing" i.e. the "ingress" of the quality of "Rajas" has been indicated. "Coming near to them" — these words indicate their "nonchalant" nature (disrespectful). The word "boys" (Kumaraaha) indicates, lack of foresight. Anyone can easily conclude or surmise, as to the final result for doing such actions. The word "Yadunandana" (Yadava youth) indicates, that these youth had not taken the permission of their elders to do the actions, which they had decided to do.

All of them now came near to these Brahmins, and began to do their prostrations! This, of course, expresses their "Sātwik" attitude too! Their "seemingly humble" nature also exhibits the "Tamasik" attitude in them. They had brought a "male" dressed up as a "female". In this way, they "hid" something, and this was caused by the ingress of our Lord's "brilliance" in them. (i.e. our Lord's will and desire)

ते वेषयित्वा स्त्रीवेषैः साम्बं जाम्बवतीसुतम् ।

एषा पृच्छति वो विप्रा अन्तर्वत्यसितेक्षणा ॥१४॥

VERSE 14 Meaning: "Oh wise Brahmins! You always fulfill the desires of enquirers (i.e. those, who seek knowledge), being exalted Brahmins! Hence, this pregnant woman, with the blue eyes, is now asking you

all! (In reality this person was not a “female” at all. These Yadavas youth, had dressed up Saamba, the son of Jaambavati, as a lady with a protruded stomach, to show, that “she” was pregnant. This was done to cheat the sages.)”

श्रीसुबोधिनी: धनार्थिनो याजकाः कामुका भविष्यन्तीति स्त्रिया वञ्चनप्रकारं कृतवन्त इत्याह, पुराणान्तरे पार्वती सहितो महादेवोवतीर्ण इति मातृनाम्ना तु मुग्धत्वं गर्भिणी सुन्दरी चेयं वो युष्मानर्थात् किं जननीयं मयेति पृच्छति ॥१४॥

SRI SUBODHINI: The Brahmins, who are attached to wealth are also full of “desires”. Due to this, the Yadava youth desired to cheat the Brahmins, through this “lady”, and insult and ignore them, in this way! In another Purana, it has been said, that Lord Siva along with Parvathy had got ingressed into Saamba, as Lord Siva is the ultimate destroyer of this world. In this way, Lord Siva used Saamba as an instrument to destroy the Yadavas. By calling Saamba as the son of Jaambavati, the “innocent” role and nature of Saamba has been indicated also, as it was he, who had agreed to become the “female”!

प्रष्टुं विलज्जती युष्मान् प्रब्रूतामोघदर्शनाः ।

प्रसोष्यन्ती पुत्रकामा किंस्वित् सञ्जनयिष्यति ॥१५॥

VERSE 15 Meaning: “She is bashful to ask by herself! Hence, she is desirous of asking the question through us. Getting and having your “Darsan” never goes in waste or resultless! Hence, kindly tell, out of your compassion, as to which child (male or female) will be born to this lady, though she is desirous to get a son!”

श्रीसुबोधिनी: वञ्चनामाह, पादद्वयमुत्तरार्धं चेति वाक्यत्रयं, अर्थात् साक्षात् प्रष्टुं, प्रब्रूतेतिस्वप्रार्थना, उभयोरौत्सुक्यपूरणं पादद्वयेन, भावः स्पष्टः ॥१५॥

निमित्ताभासमाश्रित्य कृष्णाविष्टाः शापं दत्तवन्त इत्याह ।

SRI SUBODHINI: In this verse, the way of “deceit” perpetrated on the sages is being explained. They said, “she is bashful to ask by herself directly. Hence, she is asking through us, as to what type of child will be born to her? Please do tell. We are praying to you, as your “Darsan” never goes in waste! We both are anxious to listen to your answer”. In this way, these Yadava youth expressed their inner wish and attitude, clearly.

The sages, in whom our Lord, as Lord Sankarshana had got ingressed, got upset and angry on the “ruse” played on them, and cursed these Yadava youth. This is being told, through the next verse.

एवं प्रलब्धा मुनयस्तानूचुः कुपिता नृप ।

जनयिष्यति वो मन्दा मुसलं कुलनाशनम् ॥१६॥

VERSE 16 Meaning: “Oh king! Insulted and cheated in this way, by the antics of these Yadava youth, the sages began to say, “Oh, foolish people! This lady will give birth to a “Musala” (pestle) which will destroy your clan.”

श्रीसुबोधिनी: एवं वक्रोक्त्या परीक्षारूपया वञ्चिताः, मननं वृत्तान्तज्ञाने हेतुरन्यथाल्पारपराधेधिदण्डोनुचितः, तेषामल्पकर्तुत्वेपि भगवदीयाविषयत्वाद् दण्डो वोक्तः स्यान् मुनीनां दृप्तत्वं वा भवेत्, मन्युवशानामेवान्ते विभूतित्वात् **कुपिता** इत्युक्तं, **वः कुलस्य नाशकं** नित्यसापेक्षत्वादसमर्थसमासः, कोपावेशादज्ञानप्रवेशे **मन्दा** इतिसम्बोधनं बुद्धिरहिताः, **अमन्दा** इति वा, त्वरिता इति हास्ये, तामसाद् राजसोयमिति विशेषः, अल्पीयांस इति वा

व्रीहय इवेति, अत एव वो मुसलमवघातजनक “मत्ता चराचरग्रहणा” दितिन्यायेन भगवद्भोजनसाधनं फलपाकान्तत्वं च, यादवानां कुलनाशनमिति तस्य स्वभावकार्यं व्रीहिमात्रस्य यथावघातहेतुः, एवं सति न समासदोषः, महत्त्वे फलवद्भोगो भवेन् मन्दत्वादोदनभावेनेतिविशेषः, भावाज्ञातार इति च सम्बोधनमत एवाग्रे कृतार्थत्वभावनात् एवोद्धवपश्चात्तापे निन्दा युज्यते, अंशतस्तस्याप्यज्ञानं मौसलविषये दाहादिसम्भावनयायस्मयत्वं विद्यमानमपि नोक्तं दर्शनादेव ज्ञातुं शक्यत्वात् तस्माद् यज्ञपुरुषस्यायुधविशेषरूप-मुसलोत्पत्तिज्ञापकं वचनं शाप इति सिद्धम् ॥१६॥

सप्तभिरग्रिमकथामाह ।

SRI SUBODHINI: This was an “antic”, to test the sages. Cheated by this “ruse”, these sages who were given to contemplation, used their faculty, which gives them the full total “knowledge” about everything. As, otherwise, for such a small “offence”, this sort of gruesome curse and punishment was very inappropriate. But in this “petty offence”, there was the will and desire of our Lord. That is why, the word “punishment” (Danda) has been used. Alternately, the “pride” of these sages also got manifested.

As the sages got angry, they gave a curse along with their hurt “pride” and ego. They gave this type of curse, as there was the divine ingress of our Lord Sankarshana in them. They told, “This lady will give birth to a “pestle”, which will destroy the entire Yadava clan.” Through the ingress of “anger”, the sages became “ignorant”, and called the Yadava youth as “dullards and foolish”. They told, “You are bereft of any intellect”. Due to anger, they made a laughing stock of these Yadavas by calling them “foolish people lacking intellects”.

The sages were also in a hurry! This “pestle” will be the cause for the destruction of the Yadavas. Neither

the Yadavas understood the purport of the sages calling them as “foolish”. That is why, Uddhava will feel great remorse later, and condemn the conduct of the Yadavas. No one was able to understand the events to come i.e. the Lord was going to use, as the Lord of sacrifices, this “iron pestle”, for the total destruction of the Yadavas.

In the next 7 verses, the events as it (story) unfolded are being explained.

तच्चुत्वा तेतिसन्त्रस्ता विमुच्य सहसोदरम् ।

साम्बस्य ददृशुस्तत्र मुसलं खल्वयस्मयम् ॥१७॥

VERSE 17 Meaning: “After listening to the curse of the sages, the Yadava youth became very much afraid and anxious. They immediately opened up the clothes, which had covered the stomach of Saamba (with a view to show him as “pregnant”). There, they saw an iron pestle!”

श्रीसुबोधिनी: शापार्थदर्शनं गृहनयनं राजनिवेदनं लोकभयं तन्निवारणाय मुसलनाशोशांशिविनियोगाय तस्य रूपद्वयस्थितिरिति तदर्थाः, तत्र प्रथमं शापार्थदर्शनमाह, कार्ये जाते संकर्षणावेश गतत्वात् सर्वनाशानुसन्धानेन महाभयं, ब्राह्मणानां ज्ञापकत्वान् न पश्चात्तापः, तेषां वाक्ये प्रामाण्यस्यावधारितत्वात् संवादात् पूर्वमेव भयोत्पत्तिः, अचेतनत्वान् म्रियमाणस्येव विमुच्यदृष्टवन्तः, उदरोच्छूनत्वाय सविवरबन्धने तदावकाश आविर्भूतस्तादृशस्योदरभावान् नाभिद्वारा वा प्रकटं, अन्यथा ‘जनयिष्य’ तीतिवचनं बाधितं स्यात्, ‘आकृतिवचनाः शब्दा’ इत्ययस्मयत्वस्यापि मुसलत्वं दाहादिप्रतीकार- निराकरणाय तथात्वं, उत्तरोत्तरं प्रतिश्लोकार्थकरणं भगवदावेशात्, अयसो मृत्युरूपत्वं “सीसेन क्लीबादि” त्यत्र निर्धारत् ॥१७॥

SRI SUBODHINI: As a result of the curse given by the sages, they saw now, the “iron pestle” in the unfolded clothes, which were used to cover Saamba’s

stomach earlier. They got (1) afraid, (2) took away the “pestle” to their home, (3) told the king about this, (4) fear of the world, (5) the destruction of the pestle, with a view to avoid it’s evil effects, (6) the continued existence of the “pestle” in two forms. The result of the curse is being explained in this verse. They knew now, that their destruction will certainly occur on the emergence of this “pestle” and the manifestation of the power of Lord Sankarshana. This caused them, intense fear. Even the sages did not feel any remorse or repentance, despite giving a curse in this gruesome way, for a petty and small “offence” committed against them! Why? Answering this, our Shri Mahaprabhuji says, “due to remembrance” — these sages, knew, even from the first instance, that all this was our Lord’s will and desire only. Hence, they never felt any remorse. They knew that their “words” will come true.

But the Yadavas felt great fear. The gross object of the “pestle” was seen, like a “dead child”, on the opening of the clothes covering Saamba’s stomach! i.e. from his navel! The words used here viz. “given birth to” (Janishyati) are significant. It looked as though this pestle was born out of Saamba. Everything, now onwards, will occur, due to the will and desire of our Lord. It has been said that, “Iron is of the form of death” (in the scriptures). At this time, this pestle was made of iron, and it’s emergence, fulfilled the curse of the sages.

किं कृतं मन्दभाग्यैर्नः किं वदिष्यन्ति नो जनाः ।

इति विह्वलिता गेहानादय मुसलं ययुः ॥१८॥

VERSE 18 Meaning: “The Yadava youth began to tell each other, “How come, we, unlucky as we are, have

done this type of foolish action? What will the people say? They got very unhappy (bewildered), on this, and took back the pestle, though improper, to their home."

श्रीसुबोधिनी: ईश्वरेच्छयायुक्तमपि गृहान् नीतवन्त इत्याह, दृष्टप्रकाराभावाद् भाग्यैरेव कृतं, अन्येषां वा पूर्वं साक्षित्वेन स्थितानां वचनं, नोस्मत्सम्बन्धिभिर्मन्दभाग्यैः, भगवता सह बहिः स्थितिरुत्तमा न त्वव्यक्तेनः प्रवेशः, अतो मन्दत्वं लोकापवादोप्यधिक इति कर्तव्यतामौढ्यां विह्वलत्वं तत्तद्गृहेषु प्रदर्शनार्थमत्याश्चर्यवत् स्थापयन्तीति गेहानित्युक्तम् ॥१८॥

SRI SUBODHINI: Though inappropriate, these Yadava youth took the pestle to their home. THIS WAS DUE TO OUR LORD'S OWN DESIRE AND WISH! Their "ill luck" also made them do this action. They now thought, "How come, unlucky as we are, we did this foolish action? It is indeed blissful and "best" to stay with our Lord, when He is present with us, in the "outside", and not opt to stay with Him in His "unseen and imperishable" state (AKSHARAM AND AVYAKTHAM). Hence, we are indeed very foolish now! Now, we will have to face the blame and condemnation of the people also!" They got anxious, due to this. They did not know, as to what to do. They now showed this pestle to each and every house, and exhibited their "surprise". They also told, "Please see this! See what has got originated due to our foolishness!" After roaming around like this, in all the houses, for sometime, they went later to the Assembly, taking this pestle, near to the king.

तञ्चोपनीय सदसि परिम्लानमुखश्रियः ।

राज्ञ आवेदयाञ्चक्रुः सर्वयादवसन्निधौ ॥१९॥

VERSE 19 Meaning: “Devoid of any brilliance on their faces, these Yadava youth, took this pestle to the royal Assembly, where all the Yadavas were present. They recanted the entire story to king Ugrasena.”

श्रीसुबोधिनी: “त्यजेदेक” मितिन्यायेन सैवत्यक्तव्या मुसलस्य वा परित्याग उचितो भगवते निवेदनं वा, त्रयमप्यकृत्वा राज्ञे निवेदनं कृतवन्त इत्याह, साम्बनिमित्तत्वाद् भयात् कृष्णे न निवेदनं, तं मुसलं चकरात् साम्बं च, न्यायविचारकं राजद्वारि सभास्थानं सदः, राजदण्डभयादपि परितो म्लाना मुखश्रीर्येषां, उग्रसेनोपि राजसभायां यदुभिः सह तिष्ठति, एवं राजनिवेदने सर्वेषां ज्ञातं वृत्तं भवति, तथा च सर्वेषां वैराग्यमुचितं, परमकृपालोर्भगवत एका कृतिरनेककार्यकर्त्रीत्यंशानामवतीर्णानां सायुज्यं ब्रह्मभावो वा देय इत्येवङ्करणम् ॥१९॥

SRI SUBODHINI: It is stipulated in the scriptures, that for the sake of the “clan” (Kulam), it is necessary to give up “one object or material”. The Yadava youth, for the protection of their entire “clan”, should have been ready to give up their fear of bad reputation! Or they should have at least given up this pestle (i.e. thrown away). **THEY SHOULD HAVE, AT THE LEAST, COME AND TOLD ABOUT THIS TO OUR LORD!** They did not adopt or follow any of these three alternatives. They now came and told the king about this! They told, that the emergence of this pestle was due to Saamba! Due to this fear, they did not tell anything about this to our Lord Sri Krishna. In the royal Assembly “justice” is meted out, and hence they thought, that they should inform the king only. As otherwise, they may get punished by the king. Due to this fear, they had lost the “brilliance” of their faces! King Ugraseva was in the Assembly, along with other Yadavas. Everyone came to know about this event, when these Yadava youth told the king. Everyone

got a sense of detachment (Vairagyam) also, on hearing this.

OUR LORD, WHO IS EXTREMELY COMPASSIONATE, FULFILLS MANY TASKS, THROUGH THE PERFORMANCE OF ONE TASK! HE HAD ALREADY DECIDED, IN HIS MIND, TO CONFER THE LIBERATION OF "SAAYUJYAM" (UNION WITH HIM) OR "MERGER WITH BRAHMAN" TO THESE YADAVAS, WHO WERE HIS OWN "DIVINE PARTS" ONLY! DUE TO THIS DESIRE ONLY, OUR LORD HAD ENACTED THIS LEELA!

श्रुत्वामोघं विप्रशापं दृष्ट्वा च मुसलं नृप ।

विस्मिता भयसन्त्रस्ता बभूवुर्द्वारकौकसः ॥२०॥

VERSE 20 Meaning: "Oh king! On hearing the irrevocable curse of the sages, and on seeing the actual "pestle", which had got originated, due to this curse, the people of Dwaraka, got afraid. They got also utter surprise, asking each other, as to "what really has happened?"

श्रीसुबोधिनी: न च शापनाम्ना प्रकटस्य मुसलस्यान्यथाभावः सम्भवति भगवान् गुरुर्गतिश्च वर्तते तथापि न ज्ञानोपासनादिद्वारा मोक्षप्रयत्नः किन्तु सर्वे लोकाः सन्त्रस्ता एव जाता इत्याहुः, शापसंवादी मुसलः, संवादिवाक्यमपि श्रुत्वा न प्रमोत्पत्तिः किन्त्वाश्चर्यरसे विनियोगं कृतवन्तः, भयं च सन्दिग्धे, द्वारकौकस इति देशदोषाभावाय तथा च केषामपि नालौकिके प्रवृत्तिरिति सिद्धम् ॥२०॥

SRI SUBODHINI: The "pestle" got originated, as told by the sages. But OUR LORD, AS THEIR REFUGE AND TEACHER (GURU) WAS PRESENT. But, these Yadava youth did not put any effort through their "worship of our Lord and through Jnāna" to attain

our Lord, who is their refuge and teacher. They only got intense fear instead! This was, as per the "will" of our Lord!

Despite all these happenings (curse, origination of pestle etc.) these Yadava youth did not get "Jnāna" (knowledge) i.e. they did not get the "auspicious intellect" to treat OUR LORD SRI KRISHNA, AS THEIR "REFUGE" (GATI) AND THE LORD, WHO WILL REMOVE THEIR SOROW AND DIFFICULTIES! THEY NEVER THOUGHT, FOR A MOMENT, TO SURRENDER TO HIM! They only got surprised, and afraid. "Dwaraka" is the gate to liberation (Mukthidwaara). Hence, they did not have the blemish of the "residing place", as Dwaraka was holy. Even after residing here, none of them got the desire or will to get the "supernatural" blessings or results from our Lord! Instead, they got the "worldly" intellect to make the pestle into iron dust, and by throwing away this dust into the ocean, they thought that they will escape the bane of the curse of the sages!

तंचूर्णयित्वा मुसलं यदुराजः सआहुकः ।

समुद्रसलिले प्रास्यल् लोहं चास्यावशेषितम् ॥२१॥

VERSE 21 Meaning: "After getting the permission of his own very old father Aahuka, king Ugrasena, instead of asking the advice of our Lord Sri Krishna, made the pestle into iron dust, and this iron dust was thrown away into the salt waters of the ocean, so that this dust will get destroyed through rust. All the remaining small parts of this pestle also were, in this way, thrown into the ocean."

श्रीसुबोधिनी: लौकिकोपायस्तु राज्ञा कृत इत्याह, तदितिपाठे तदेति समुदायेनोत्पन्नः प्रत्येकपर्यवसायी यथा भवति तथांशभेदाः सम्पादिताः,

वृद्धानुमत्या कृतमित्याहुकेन सहितः पित्रा सहितो राजा, समुद्रसलिल इति क्षारोदके नाशार्थं, अवशेषितमशक्यचूर्णीकरणांशं, लौकिकोपायेन तन्निराकरणं कृतम् ॥२१॥

SRI SUBODHINI: King Ugrasena opted to take recourse to a “worldly” solution. He arranged to make this iron pestle into iron dust. After taking the permission of his old father Aahuka, he caused this iron dust to be thrown into the salt waters of the ocean, thinking that the salt waters will dissolve the iron dust. Those parts of this pestle, which could not be made into “dust”, were also thrown away into the ocean. But, through this “worldly” plan, nothing good was achieved. But the opposite and negative result got ensured.

कश्चिन् मत्स्योग्रसील् लोहं चूर्णानि तरलैस्ततः ।

उह्यमानानि वेलायां लग्नान्यासन् किलैरकाः ॥२२॥

VERSE 22 Meaning: “The remaining parts of this pestle were swallowed by a fish. The iron dust came to rest, having been carried by the waves, on the shores of this sea, and got developed into a thick type of flax (grass).”

श्रीसुबोधिनी: तद् विपरीतं जातमित्याह, न हि ब्रह्मावाक्यरूपमुसलचूर्णानि समुद्रे मग्नानि भवन्ति, शेषितलोहग्रसनं त्वग्रिमकार्याय, न तु समुद्रे तस्यापि मज्जनं, न चायो भक्ष्यं, ज्ञानाभावाय तथोपायः, अतिनिःसत्त्वतृणान्येरकाः कट उपयुज्यन्ते, वेलायां लग्नत्वाद् वालुकायाममूला इव, लोहचूर्णानामेरकात्वेन लौकिक्युपपत्तिः प्रष्टव्येत्याह किलेति, प्रसिद्धिरेवर्षाणां तादृशी, साक्षादुपयोगपर्यन्तं हि विनियोगो वक्तव्यः, स चूर्णानामुक्तः ॥२२॥

SRI SUBODHINI: The “pestle”, which was made into very fine iron dust, did not get merged with the

ocean. Some bigger parts of this pestle were also swallowed by a fish. There also, these parts remained undissolved. The Yadavas, being "ignorant" resorted to this kind of "worldly" solution. This "solution" became useless. These iron dust particles grew on the shores of the ocean into thick flax (grass), as the land of the shore was not "Sātwik". This thick grass is useful to make strong ropes. They had very feeble roots and they grew to be very big and strong in the usual "worldly" way. This "grass" is famous among the sages. The dust of this iron pestle had grown into thick flax.

मत्स्यो गृहीतो मत्स्यघ्नैर्जालेनान्यैः सहार्णवे ।

तस्योदरगतं लोहं सशल्यं लुब्धकोकरोत् ॥२३॥

VERSE 23 Meaning: "The fishermen had put their nets on the ocean, and had caught that particular fish also, along with many other fish. From this particular fish, on it's stomach being opened up, the bigger parts of the iron pestle were taken out, and this part was used by a hunter as the "tip" of his arrow!"

श्रीसुबोधिनी: शल्यस्याह, स इति कालकन्यारूपः, एतदर्थमेव कालकन्या जरारूपेणावतीर्णा, सङ्कर्षणांशस्य कालस्यासनरूपत्वात् स्वरूपास्थित्यर्थं तदासनं तत्कन्यया दत्तं, आवेशे गते तु पश्चात्तापो व्याधस्य, शिष्टं स्पष्टम् ॥२३॥

SRI SUBODHINI: In this verse, it is said, that this entire pestle was used fully. One big part of the iron pestle was also intended to be-used for "destruction" only. The divine factor of "time" (Kaala) is the "seat" of Lord Sankarshana. Hence, the hunter made this iron part, as the "tip" of his arrow, after getting it from the

stomach of the fish. After the removal of the “ingress”, of Lord Sankarshana the hunter will get repentance (for having aimed this “arrow” on our Lord, later). All this, will become “clear” later.

भगवान् ज्ञातसर्वार्थ ईश्वरोपि तदन्यथा ।

कर्तुं नैच्छद् विप्रशापं कालरूप्यन्वमोदत ॥२४॥

VERSE 24 Meaning: “Our Lord Sri Krishna is omniscient! He was indeed capable of destroying the effect of this curse (of the sages). Even then, our Lord did not will or desire for the destruction of the curse of the Brahmins (sages) as, at this time, our Lord had assumed the form of “Kaala” (time)! Due to this, our Lord, duly approved this curse (i.e. He decided that the “curse” should be fulfilled).

श्रीसुबोधिनी: पूर्वोक्तं भगवच्चरित्रत्वेनोपसंहरन् दृढीकरोति, भगवानिति पूर्णत्वेन सर्वकर्तृत्वमुक्तं, तेनैतत् सर्वं भगवच्चरित्रमित्युक्तं भवति, लौकिके तु परिहारे नाज्ञानाशक्ती निमित्तं किन्तु सङ्कर्षणत्वमेवेति वदति, तत्र साम्बस्यापराधित्वाद् भयान् निवेदितं भगवते न कैरपि तथापि ज्ञातसर्वार्थः स्वत एवः, ते चेन् मोक्षार्थमुद्धववद् यतेरंस्तदान्यथा कर्तुमपि शक्तः, ननु स्वत एव किमित्यन्यथा न कृतवान्? तत्राह तदन्यथा कर्तुं नैच्छत्, स्वांशानामंशत्वे सायुज्ये वा विद्यमानावस्थानिवृत्तेस्तुल्यत्वात् प्रकारे परं विशेषः, तत् साम्प्रतं वासुदेवकार्यकरणाभावादन्यथा कर्तुं नैच्छत्, तत्र हेतुः कालरूपी, तस्य विप्रशाप रूपत्वं विधेयं रूपं पूर्वेण सम्बद्धं, ईश्वरोपीत्यन्यथेश्वरपदं व्यर्थं स्यात्, ईश्वरानुमोदनेन सेवककृतं दृढं भवतीति, तस्माद् वैराग्यार्थमुपायो रचित इति सिद्धम् ॥२४॥

इति श्रीभागवत सुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षित-
विरचितायां एकादशस्कन्धविवरणे प्रथमोऽध्यायः ॥१॥

SRI SUBODHINI: We have already told earlier,

that all these "stories" belong to our Lord only. Now, this "idea" is cemented and made strong now, in conclusion. OUR LORD IS THE LORD OF THE UNIVERSE — SRI KRISHNA! AS SUCH, BEING INVESTED WITH HIS SIX VIRTUES, HE IS TOTAL AND FULL. THIS ALSO MAKES OUR LORD, AS THE ONLY "DOER" (KARTHA) OF EVERYTHING! FROM THESE EVENTS, THIS FACT WAS PROVED. ALL THIS IS OUR LORD'S "STORY" ONLY! The Yadavas got the idea to ward off this problem, in a "worldly" way only. This "idea" was not caused by their "ignorance", but it was inspired by their "intellect", which in turn, was inspired by Lord Sankarshana! The Yadavas were worried, that Saamba may be found to be the "culprit". Hence, they "hid" this information from our Lord and did not tell him at all, treating the whole "incident" as trivial, and of "no consequence"! EVEN THEN, OUR LORD IS OMNISCIENT (ALL KNOWING - SARVAJNA). If these Yadavas had prayed to our Lord for "liberation", like Uddhava did, then our Lord would have done everything in a different way!

Why did our Lord not remove the effect of this curse on the Yadavas, treating the Yadavas as His own? And, although they did not ask for this? On this, it is said that "OUR LORD DID NOT DESIRE TO REMOVE THE CURSE OF THE BRAHMINS". He had now "taken on" the form of "Kaala — time — destroyer". Due to this, He accepted the view, that this "curse" should go through it's course (i.e. occur). OUR LORD IS THE LORD OF THIS UNIVERSE. Due to this, whatever His servants (Yadavas) did now was "fated" (as willed by our Lord). Otherwise, the word used here as "Ishwara" (Lord

of the Universe) would be out of place. Whatever is done by our Lord's servants, as and when, the Lord accepts it (i.e. approves it), then this "work" becomes firm and determined. From this, we can realize, that our Lord did all this, only for the purpose of renunciation or detachment (Vairaagam).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 1th chapter of 11th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवत-एकादशमस्कन्ध - द्वितीयोऽध्यायं ॥

SRI BHĀGAVATAM.

CANTO 11, CHAPTER 2

गोविन्दभुजगुप्तायां द्वारवत्यां कुरुद्वह ।

अवात्सीन् नारदोभीक्षणं कृष्णोपासनलालसः ॥१॥

VERSE 1 Meaning: "Sri Sukadeva said, "Oh, scion of the Kuru clan! Sage Narada was very fond of our Lord Sri Krishna. Hence, he began to reside in the city of Dwaraka, which was being protected through the strength of our Lord Govinda's holy hands, on a permanent basis! Moreover, in this place, the "curse" of Daksha, on sage Naarada, was not effective (i.e. cannot affect or touch him). Due to this, Naarada, without fear and obstruction, began to serve and worship our Lord, having taken total refuge in Him."

वैराग्यहेतौ संसिद्धे हृदये रागसम्भवात् ।

आन्तरस्य बलिष्ठत्वान् न वैराग्यं फलिष्यति ॥१॥

KĀRIKA 1 Meaning: "Though the cause for the origination of "detachment" (Vairaagya) is present, but, if there is a possibility of desire and attachment arising

in one's heart, then this sort of "detachment" will not yield the desired results! This is due to the strength and power of the inner mind, which nurtures the "desires"! Hence, in the first instance, it is necessary to make the purity of the inner mind very strong and powerful, due to which, the thought of "desire" or "attachment" is never allowed to raise its head in the inner mind! Only on this happening, a "Jeeva" can attain "liberation", without any obstruction or difficulty!"

पूर्व गुरुस्तथा शास्त्रं वक्तव्यं मुक्तिहेतवे ।

गुरुर्हरिर्भक्तिमार्गसेवको विहितो महान् ॥२॥

भगवद्वचनं शास्त्रं सेवकानां तु सेवके ।

प्रपन्न एवाधिकारी शास्त्रमार्गेण यो भवेत् ॥३॥

KĀRIKAS 2 and 3 Meaning: "Hence, for the sake of attaining "liberation" it is necessary to (1) have an ideal Guru (teacher), (2) the aspirant should get deserving to attain "liberation" (3) and the scriptures have to be closely followed. There are two types of "deserving" persons for this. One was Shri Uddhava, and the other was Sri Vasudeva. As per their "deserving" nature, they both had two different types of "Gurus" (teachers). Shri Uddhava was a great "Mahaan". Hence, our Lord Sri Hari only became His Guru! The Guru of Sri Vasudeva was sage Naarada, an eternal servant of our Lord. The servants of our Lord's servants regard the words of our Lord as the "scripture" itself! Here, these are the "deserving" persons, who have "surrendered" to our Lord, as prescribed in the scriptures."

केवलेन निरोधेन निरुद्धा ये न ते तथा ।

ज्ञानेन सहितौ तस्माद् वसुदेवोद्धवौ मतौ ॥४॥

वसुदेवस्य संसिद्धं बीजं च ज्ञानकर्मणी ।

शास्त्रेणाचार्यराहित्यान् न ज्ञानं फलति स्फुटम् ॥५॥

KĀRIKAS 4 and 5 Meaning: "The Gopis, who had attained "Nirodha", due to the power of our Lord as "Prameya" (His love) are different type of "deserving" persons! But, both Shri Uddhava and Sri Vasudeva attained "Nirodha" through "Jnāna" (knowledge), after becoming "detached" from the world. The seed of devotion of Sri Vasudeva flowered into a "fruit" through the process of "Jnana" and "action" (Karma). Till a devotee attains the holy feet of a "Guru" i.e. if the Jeeva does not surrender to a Guru, but desires to attain "Jnana", only through the scriptures, and the strength of one's own intellect, then, the true "knowledge" does not arise clearly."

उद्धवस्य प्रपत्तिस्तु महती लौकिकत्वतः ।

गोपिकाज्ञानसन्देशस्तस्या एव तु पोषकः ॥६॥

निरोधः सुदृढः कृष्णो ममतासहितो महान् ।

अतोत्र वसुदेवस्य ममतानाशनं तथा ॥७॥

अहन्ता तूद्धवस्यापि यथा नश्येत् तथा कथा ॥७½॥

KĀRIKAS 6, 7 and 7½ Meaning: "The "surrender" of Sri Uddhava, despite being "great", was only "wordly" in nature. Why? This "surrender" was caused and inspired by the "message", which our Lord had sent, through Sri Uddhava to the Gopis. As this message was for the safety of "others", in this 11th canto, Sri Uddhava, was again, instructed by our Lord, with a view to make the instructions, firm and stable! This was considered, necessary by our Lord. In this canto, the Lord desired that Sri Vasudeva should destroy his "Meum" (attachment) and Sri Uddhava should get rid of his "ego" (i.e.

I am a great “Jnani” etc.). Hence, the events of this story were enacted in this way by our Lord! Thus, both of them got stable Nirodha (pure and total Bhakthi to our Lord) in our Lord!”

श्रीसुबोधिनी: तत्र प्रथमं वसुदेवस्य भगवद्धर्मैर्भगवत्सायुज्यं वक्तुं गुरुप्रपत्यर्थं कृष्णममताया दृढत्वादन्यत्र स्थित्यभावाच्च नारदं अतो गुरुत्वेन भगवान् चिन्तितवान्, तस्य स्थितिमाह कृष्णसेवायां हि बहवो विघ्ना दैत्याः पापानि च, तत्र नारदस्य पापाभावेपि दैत्याः क्षोभकाः सन्ति बाह्याभ्यन्तरभेदेन, प्रकटश्च भगवान् सेव्यः, तत्राध्यात्मिकादिदैत्यानां हृदये विद्यमानत्वात् प्रकटेपि भगवति सेवा न सम्भवति, अत्र तु भगवद्भुजैर्यदुभिर्गुप्तायां दैत्यप्रवेशाभाद् द्वारवत्यामिति च भगवन्निर्गमनस्थानत्वेन सहजदैत्यनिवासाभावाच्च, नराणां जीवानां समूहं द्यति खण्डयतीति नारदो ब्रह्मभावप्रापक इत्यर्थः, उक्तार्थवचनविश्वासाय सम्बोधनमित्यसकृदवोचाम्; कदाचिद् गमनं वैकुण्ठे कदाचित् प्रकटो हृदयेत आहाभीक्ष्णमिति, सर्वदा कृष्णोपासनायां लालसः, स्पष्टं दक्षशापोपि न नारदं स्पृशति द्वारकायां शापादेरप्रवेशात्, अननैतज् ज्ञापितं यदि नारदवद् यादवा भगवत्सेवां कुर्युस्तदा शापो नाभिभवेदिति, अतो भगवत्सेवा देवादीनामपि दुर्लभा सर्वानर्थनिवारिका मुक्तानामप्यभिलषितेति प्रकरणारम्भे मोक्षतुल्यत्वाय निरूपितं, ननु नारदस्य नारदत्वं प्राप्तस्य क्रममुक्तेर्नियतत्वात् स्वतः फलाद्यभावाच्च प्रेक्षावतः कथं लालसेति चेदिन्द्रियसाफलयायेति ब्रूमः, अधिकारे कार्यकरणं न मुख्यं फलिमिन्द्रियाणां देवतात्वाभावात् ॥१॥

एतदेव शुकोसम्भवद्युक्तिमत्त्वेन द्रढयति ।

SRI SUBODHINI: Our Lord Sri Krishna had, in the first instance, given instructions on “Jnāna” to Sri Uddhava. But Sri Uddhava did not regard our Lord as the Lord of the Universe, and as the “teacher” (Guru). This was due to the fact, that Sri Uddhava treated our Lord Sri Krishna as his “son” only! Sri Vasudeva also regarded our Lord as his own “son” only, and he was

deeply “attached” (Mamata) to our Lord as his “own son”! Due to this, the instructions of “Jnana” given to Sri Vasudeva, by the Lord himself, did not bear any result! Our Lord desired to bless Sri Vasudeva with the “liberation of union” (Saayujyam) with Him. Hence, our Lord decided to make sage Naarada, as the Guru for Sri Vasudeva, as sage Naarada was very efficient in destroying the “ignorance” of the “Jeevas”. Now, sage Naarada was living at the holy city of Dwaraka only, where the demons, who can “pollute” the intellect of good persons cannot enter at all! When our Lord was not present, in person, these “demons” went and attacked the “spiritual” faculties of devotees, (in the hearts) and tried their very best to prevent the devotees from performing the service and worship of our Lord. In this way, a lot of “obstructions” were caused in the service and worship of our Lord Sri Krishna. The demons could not enter Dwaraka, as it was protected by the prowess of our Lord’s holy hands (i.e. through the Yadavas). Moreover, as our Lord resided here, no demon could enter into this city either.

The word “Naarada” has the purport, that a devotee attains the “attitude of Brahman” (Brahmabhaava) having given up the “attitude of Jeeva” (Jeevabhaava).

The addressal of the king as the “scion of the Kuru clan” indicates, that the king had deep faith in the word of “Naarada”. The word “Abheeshnam” (desirous) is used to indicate, as per our Sri Mahaprabhuji, that sage Naarada had great “eagerness” to have the “Darsan” of our Lord Sri Krishna. Hence, when he went to Sri Vaikuntam, sometimes, the Lord “appeared” in his heart. Sage Naarada had a curse from Daksha, (that he cannot stay in one place continuously) but his curse cannot touch

sage Naarada at the holy place of Dwaraka. Hence sage Naarada permanently stayed in Dwaraka, serving and worshipping our Lord! The purport of mentioning this is that, like sage Naarada was serving our Lord having taken refuge in our Lord, the Yadavas could have also done the same i.e. serve our Lord and they could have got rid of the effect of the "curse". But the Yadavas did not do this. The reason for this is, that rendering true service and worship of our Lord is rare even for the celestial gods! Moreover, this service and worship is capable of destroying all types of problems and obstacles!

NOT ONLY THIS, EVEN THOSE WHO HAVE ATTAINED "LIBERATION" ARE ALWAYS EAGERLY WAITING, AS TO WHEN THEY WILL BE BLESSED BY OUR LORD, TO RENDER SERVICE AND WORSHIP TO HIM?! This is true greatness of sincere devotion to our Lord, based on pure love! In this way, all these great souls await their opportunity eagerly, to serve and worship our Lord, which they consider as higher and greater than "liberation"!

How did sage Naarada get this desire to serve and worship our Lord? Our Sri Mahaprabhuji answering this says, that sage Naarada was under this understanding that, "I am certain to attain, "liberation" (as there is no doubt on this). But in this "liberation", the "real purpose" for which the "senses" (Indriyas) have been created is not attained i.e. the "senses" do not get to fulfill their "real purpose"! When one attains "liberation" without attaining this real "purpose and role" of the senses, then the "senses" are wasted fully. Hence, with a view to make the "senses" truly "meaningful", sage Naarada desired to serve and worship our Lord. The senses do not get the "highest" result by doing their "usual" functions of

“hearing, seeing etc.”, but the highest result is earned, only through rendering service and worship of the Lord! For this sake only, it is said, that sage Naarada lived in Dwaraka, on a permanent basis!

Sri Sukadeva is making this “point” more clear and “determined”, through the next verse.

को नु राजन्निन्द्रियवान् मुकुन्दचरणाम्बुजम् ।

न भजेत् सर्वतोमृत्युरुपास्यममरोत्तमैः ॥२॥

VERSE 2 Meaning: “Oh king! The Jeeva, having the senses, is surrounded on all the four sides by the inevitable factor of “death”. Even then, the Jeeva does not serve or worship our Lord Sri Mukunda! — especially when, the “best” among the celestial deities also worship our Lord!”

श्रीसुबोधिनी: इन्द्रियाणि वर्तन्तेस्मिन्निति नेन्द्रियवत्त्वं न ह्यश्वरक्ष-
कोश्वान् भवत्यतः परवशेन्द्रियो न भजत इत्यदोषः, यस्य पुनरिन्द्रियाणि
सन्ति स कथं न भजते? प्रयोजनाभावादिति चेन् न, मोक्षदाता च स
सुसेव्यश्च, मोक्षस्यावश्येष्यमाणत्वाय सर्वतोमृत्युरिति, अमराणामपि
मुक्तिरपेक्षिता किं पुनः सर्वतोमृत्यूनामित्यर्थः, अन्तिमजन्मन्युत्तमत्वम् ॥२॥

SRI SUBODHINI: WORSHIP AND SERVICE OF
OUR LORD IS MORE SPECIALLY GLORIOUS AND
LIMITLESSLY CONFERRING THE DIVINE BLISS.
Through this attainment only, the senses of the human
beings get truly fulfilled. Who is the person, who can
be rightfully called as a person, whose senses are
appropriate? Our Shri Mahaprabhuji answering this says
that, “For this person” — in whom there is the mere
presence of “senses” should not be called, as the one
whose “senses” are appropriate! For example, the servant,
who looks after the horse of a king or a master cannot

be termed as the “master of the horse”, as the servant cannot use this “horse” for his own needs or tasks! He cannot be blamed for being not able to use this horse! In the same way, for a person, who is unable to bring under his own control his “senses”, cannot be blamed, that he is not able to do service and worship, as his senses are under the control of outside factors and objects! But for a person, under whose control the senses are functioning, and he is also capable of doing service and worship to the Lord, why does he also not do service and worship to our Lord? If it is told, that there is no purpose in doing this worship or service — then this sort of “negative” attitude is not appropriate. The Lord, for whom this worship is done or should be done, is the conferrer of liberation and everlasting joy and happiness. When, even the celestial deities desire to attain “liberation” the necessity for the human being to serve and worship our Lord becomes manifold, especially when, he is surrounded by “death” on all the four sides! HENCE, A HUMAN BEING SHOULD WORSHIP AND SERVE OUR LORD AT ALL TIMES! IN FACT, TRUE SERVICE AND WORSHIP OF OUR LORD IS PERFORMED ONLY BY THAT DEVOTEE, WHOSE BIRTH, IS THE LAST ONE! WHY? SERVING OUR LORD IS THE HIGHEST BENEFIT FOR THE PERSON, WHO IS BORN!

तमेकदा च देवर्षि वसुदेवो गृहागतम् ।

पूजितं सुखमासीनमभिवाद्येदमब्रवीत् ॥३॥

VERSE 3 Meaning: “On some day, sage Naarada came to the house of Sri Vasudeva. After the sage sat comfortably, he was worshipped and greeted appropriately. Then, Sri Vasudeva spoke like this.”

श्रीसुबोधिनी: सङ्गतिमाह, प्रायेण वसुदेवो यदुकुलशापं न श्रुत्वान् कृष्णस्थित्या लोकैरनुक्तत्वाद् वैराग्योपयोगाभावाच्च 'निसृष्टा' इतिवचनात् पूर्वभावी वा, कृष्णोपासनलालस' इति नारदस्य पुनरागमने हेतुः पूर्वपक्षे निःशङ्कतया स्थितिरुत्तरपक्षे, कृष्णगृहे स्थितो वसुदेवगृहे समागत इति शापानन्तरभावे तु भगवद्वाक्येन तस्य निर्धार इति सर्वं सुस्थमिवासीत् तदैवं कथा, अलं विस्तरेण, तमिति पञ्चरात्रकर्तृत्वेन प्रसिद्धं, सर्वदा, त्वन्यकथापि, एकदा सात्त्विके काले, वसुदेव इति शुद्धसत्त्वात्मकः, ऋषयो मन्त्रद्रष्टारोलौकिकमन्त्रद्रष्टारो देवर्षयस्ततोपि पुष्टिमार्गमन्त्रद्रष्टत्वाद् विभूतित्वं, चस्त्वर्थे, प्रकृते त्वस्योपयोगः, गृहागतमिति स्वाधीनता, पूजितत्वमुत्तम-प्रश्नोपयोगः भगवत्प्रेरणया समागतस्योपासनार्थमपि वैयाकरणं नास्तीति सुखमासीनमित्युक्तं, पुनरभिवादनं गुरुत्वबोधकं, बहुकालमारभ्य प्रष्टव्यमिति हृदि स्थितमिदमा निर्दिश्यते ॥३॥

प्रश्नमाह षड्भिर्भगवद्वाच्याः षडर्था इति षट् श्लोकास्तत्र प्रोत्साहनं त्रिभिः प्रश्नश्च त्रिभिः,

SRI SUBODHINI: Sri Vasudeva had not heard about the news of the decline of the Yadava clan. The reason was, that our Lord Sri Krishna was residing in his house. Due to this, people did not tell him about this "news", as this news was not useful for Sri Vasudeva's "detachment" (Vairaagyam). Alternately, it is said, that the events were yet to come! At any rate, sage Naarada had come again to Sri Vasudeva's home, as he was eager to serve and worship our Lord Sri Krishna there. What will be the future, after the "curse" was given by the Brahmins on the Yadavas? This result got determined through the "words" of our Lord only, and, every event later, followed as per our Lord's will and desire.

Sage Naarada is the author of the treatise "Pancharaatra". The word "at one time" (Yekada) used here denotes, that when everything was good (i.e.

Sāt wik), at the time, when sage Narada came to visit Sri Vasudeva. The word “Vasudeva” is used to indicate the “pure Satwik form” “Rishi” (sages) are those, who are able to see the glory of supernatural incantations (Manthram). This sage, viz Sage Naarada, who is a “celestial Rishi” (celestial sage) and is a “seer” of sacred incantations pertaining to this path of grace. Through this, we can consider these “sages” as manifestations of our Lord’s “power” (Vibhooti) only. The syllable “Cha” (and) indicates the meaning of the word “but” (Tu).

Sage Naarada had come to the house of Sri Vasudeva. He was worshipped appropriately. He also sat comfortably and in great joy. Sage Naarada had come here as inspired by our Lord only! Sri Vasudeva did “prostations” to sage Naarada, which indicates that Sri Vasudeva regarded sage Naarada as his “Guru”. Whatever, Sri Vasudeva began to ask now was in the mind of Sri Vasudeva, for a long time! They were not the questions, which were asked on the spur of the moment!

Sri Vasudeva asks 6 questions. The reason being that the word “Bhaga” (brilliance of our Lord) has 6 meanings. Through 3 verses, Sri Vasudeva prompts sage Naarada and through the other 3 verses, he asks his “actual” questions.

॥ वसुदेव उवाच ॥

भगवन् भवतो यात्रा स्वस्तये सर्वदेहिनाम्।

कृपणानां यथा पित्रोरुत्तमश्लोकवर्त्मनाम्॥४॥

VERSE 4 Meaning: “Sri Vasudeva spoke, “Oh Lord! like the advent of one’s mother and father, confers auspicious welfare on their son, whether he is wealthy or poor, in the same way, your visit and travel also is for conferring abiding welfare on all the “Jeevas” only!

The reason for this is, that you symbolize the path towards attaining our Lord Sri Krishna! Oh Lord! You have fully merged yourself in this path of devotion to our Lord, and through this, in a very simple way, you always continue to confer auspicious welfare on all the "Jeevas"! "

श्रीसुबोधिनी: तत्र प्रथमं नारदस्यैवासाधारणैस्तं प्रोत्साहयति "ब्रह्म वेद ब्रह्मैव भवति" "ये यच्छ्रद्धः स एव सः", गुरुत्वाच्च भगवन्नितिसम्बोधनं, जगन्मित्रं हि नारदः, यात्रागमनं, राजादिसर्ववैलक्षण्याय सर्वदेहिनामित्युक्तं स्वतो निरपेक्षत्वादहिंसाप्रचुरधर्मबोधनात् संसारोद्धारकत्वाच्च देहाभिमानिनामिति मुक्तवैलक्षण्यार्थं स्वत एव विचार्य तेषां सर्वतो हितकरणे दृष्टान्तः, अकृपणानां सर्वतःसम्पन्नानामपि पित्रोरागमनं स्वस्तये किं पुनः कृपणानाम्? उभयोर्वियोगे ह्यतिकृपणाः स्वस्तेः परमोत्कर्षार्थं विशेषणमुत्तमश्लोकस्य मार्गभूतानां तत्र प्रविष्टानां भगवत्प्राप्तेर्नित्यत्वात्, तथा च नारदस्य त्रयो गुणाः सर्वमैत्री सर्वहितप्रापणं गोविन्दप्रापणं चेत्येकेनैव वयं कृतार्थाः किं पुनस्त्रिभिः? उपसंहारे बहुवचनं पूज्यार्थं व्यवहारे वाक्कृतदोषपरिहाराय च, आगमनं तु भगवदिच्छयेति न कोपि विरोधः ॥४॥

कथं नारदागमनेनैवमित्याशङ्क्य देवर्षिविभूतित्वं प्रकटयति,

SRI SUBODHINI: Sri Vasudeva, in the first instance, hails and encourages sage Naarada, with the latter's divine virtues. "THE PERSON WHO KNOWS ABOUT "BRAHMAN" BECOMES "BRAHMAN" ONLY! (Brahma Veda Brahmaiva Bhavati) — this is the scriptural rule." In this way, "Oh divine sage! You are in the full knowledge of the highest truth of "Brahman". Hence you are "Brahman" itself!" In the Gita, our Lord Sri Krishna has said that, "He, who is sincerely devoted to an object, path or task, he veritably becomes that only" (YO YAT SRADDHAHA EVA SAHA). You have sincere interest and devotion to our Lord only! Hence

you are of the divine form of our Lord! Moreover, being my Guru (the one, who dispels the ignorance and darkness of the Jeeva), you are also my Lord !". In this way, Sri Vasudeva has hailed sage Naarada, very clearly, as "Sri Bhagawan" (our Lord). "As you are the friend of this entire Universe, you are hailed as "Naarada". A true friend is called as such, as he is interested to remove the sorrow of his friends. You remove the ignorance of sorrow of the "Jeevas", and originate in them, the attitude of "Brahman"! In this way, you are the real friend of the Universe! Due to this, you have undertaken to do this "travel" on a permanent basis! Your friendship and love is greater than those of the kings and others, as these kings and others cannot confer the "welfare" which you only can confer! — as these kings and others lack the capacity and power to do this type of welfare! You are also not "partial" to some "Jeevas" only, whom you consider as "special". Instead, you confer your grace and blessings, in every way, on "all Beings" without any discrimination. THIS IS DUE TO THE REASON, THAT YOU HAVE NO DESIRE OF ANY TYPE AT ANY TIME (NIRAPEKSHA)! You confer the knowledge of AHIMSA — NON VIOLENCE ON EVERYONE! In this way, as you are keenly desirous of redeeming the "Samsaara" (of births and deaths) of the Jeevas, you are hailed as greater and higher than others, as these "others" have the power to redeem only those persons, who are not attached to their "bodies". But, you have the special quality and virtue in you, that, out of your compassion, you redeem, even those "Jeevas", who are attached deeply to their "bodies"! You always, out of your own will and desire, contemplate only on the

ways and means of redeeming all the "Jeevas", from this sorrow of life in "Samsaara"!

An example is given here, by Sri Vasudeva to make us understand the love and grace of sage Naarada! When one's own mother and father visit our home, it is said, that they confer their auspicious blessings, equally, on both their "wealthy" and "poor" sons! The "child", whose parents are "no more", suffers the sorrow of being an orphan! But here, what is said is, that the devotees, who tread the path of devotion to our Lord, attain, every day, the bliss of our Lord's own divine "Aananda" or Rasa (bliss).

In the same way, sage Naarada had, in him, three qualities. (1) Friendship with everyone. (2) Conferring welfare on everyone and (3) making everyone attain our Lord Sri Govinda! When attaining even one of these auspicious qualities makes a person get fulfilled in life, then, what is there to be told, when all these three virtues are attained by us? How much fulfilled will be our inner heart? The joy of this attainment is immeasurable!

In the end, the plural sense is used to indicate the custom that, "respectable" persons are, in this world, referred to in this sense only. This is also done to mitigate any "blemish", which might have happened due to the use of "wrong" words! Sage Naarada's visit has happened, due to the desire and will of our Lord. Hence there is nothing inappropriate here.

Why did Sri Vasudeva do so much of "praise" of sage Naarada? Removing this doubt, it is said, that sage Naarada is a manifestation of our Lord's own "power" (Vibhooti).

भूतानां देवचरितं दुःखाय च सुखाय च ।

सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम् ॥५॥

VERSE 5 Meaning: "The story of the celestial deities cause both happiness and sorrow for the "Jeevas". As your "Aatma" is merged in our Lord Achyuta (Sri Krishna), your story and actions are always beneficial for causing happiness to the "Jeevas"!"

श्रीसुबोधिनी: देवापेक्षयोत्तमत्वं सर्वेषां सुखैककारित्वेन विभूतित्वमग्रिमश्लोके, देवा हि द्विविधाः प्रवाहमर्यादाभेदेन तत्र प्रवाहदेवा वृष्ट्यादिकर्तारो भवन्ति वृष्ट्यादिकं तु दुःखकरमपि, प्रवाहदेवा अपि द्विविधा बाह्याभ्यन्तरभेदेन, **सुखदुःखे च** लौकिकालौकिके, चकाराभ्यामलौकिके परिगृहीते वेदितव्ये, **भूतानि** भूलोकस्थितजीवाः, प्रकरणाद् विशेषः, चरित्रं तु स्वरूपतो महत् सुखदुःखजनक मृषित्वं हि मन्त्रद्रष्टृत्वं, मन्त्रास्तु सहजमपि धर्ममपेक्षितमात्रमंशतः प्रतिबन्धन्ति तदत्र सहजभावि दुःखं प्रतिबन्धतीति नात्र तिरोहितमिव सर्वजनीनमित्याह **हीति**, साधवः सदाचारामर्यादारक्षका लोकावेक्षार्थं भगवताधिकृता नारदतुल्याः पुष्टिमार्गस्था गोपिकातुल्या **अच्युतात्मानः**, मन्त्रा अपि त्रिविधा मर्यादास्था देवगुह्या भगवद्वशीकरणरूपाः, अतो भवन्तो भगवद्विचारितं देवकृतं मर्यादया प्राप्तं च दुःखं मन्त्रप्रयोगेन दूरीकृत्य सुखमेव साधयन्तीत्यर्थः ॥५॥

विभूतित्वं वक्तुं ततोपि विशेषमाह,

SRI SUBODHINI: Due to being the "best" among the celestial deities, and because of conferring, always, only happiness on everyone, in this verse, (1) the "Divine sage" nature and (2) "being a manifestation of the power of our Lord" of sage Naarada, have been explained.

There are two types of celestial deities. (1) Those who are "ordinary" and (2) those who are "orderly". The "orderly" celestials take care of "rains" etc. These "celestials" can also create "sorrow". The "ordinary"

celestials are also of two kinds. (1) Outward. (2) Inward (i.e. those celestial deities, who are the presiding deities of our "senses" (Indriyas).

Both "happiness" and "sorrow" are "worldly" and "supernatural" also. The use of two "Cha" (and) is made to indicate that, here, we should understand both "happiness and sorrow" as being "supernatural" (Aloukik).

The word "Beings" (Bhootani) used here denotes only the "Jeevas", who are situated on this earth. Usually, the "story" of the celestial deities, despite being "great" (Mahaan), confers both sorrow and happiness. Naarada is hailed as a "Rishi" (sage), as he is the "seer of sacred incantations" (Manthradrashtaa). Our Shri Mahaprabhuji says, that (by the use of the word "Hi" (yes indeed), "Manthras" (sacred chanting) at best can only enable a person avoid or negate the effect, and not cause the destruction of the "cause" itself e.g. sacred chanting (Manthras) can avoid the effect of "fire" and not destroy the "fire" itself! In the same way, at best, the celestial deities also can "stop" or "obstruct" only either sorrow or happiness. BUT THE DEVOTEES OF OUR LORD ARE PROTECTORS OF GOOD CONDUCT AND ORDER (MARYADA) IN THIS WORLD. FOR THE SAKE OF CONFERRING WELFARE FOR THIS WORLD, OUR LORD HAS GIVEN THEM AUTHORITY (POWER). DEVOTEES LIKE SAGE NAARADA, WHO ARE IN THIS PATH OF OUR LORD'S GRACE, HAVE THEIR "AATMAS", LIKE THE GOPIS, FULLY MERGED IN OUR LORD SRI ACHYUTA ONLY, AND THEY CONFER TOTAL HAPPINESS AND BLISS, AFTER DESTROYING OUR SORROWS, TOTALLY!

The "sacred chanting" (Manthras) are also of three

kinds. (1) Of “orderly” nature (Maryaada). (2) Known only to the celestial deities. (3) Those, which can attract our Lord Himself to us. “Hence, You, Oh Lord! are a manifestation of our Lord’s “power”, and a great sage, fully merged in your devotion to our Lord Sri Achyuta; You remove the sorrow, attained by the Jeevas, either thorough the celestial deities or through their own “actions” (Karma), through your sacred chanting and confer “happiness” of an everlasting nature, fully destroying, by it’s roots, all types of sorrows”.

With a view to reemphasize the “fact”, that sage Naarada is indeed a manifestation of our Lord’s power (Vibhooti), through the next verse also, Sri Vasudeva is reiterating this.

भजन्ति ये यथा देवान् देवा अपि तथैव तान् ।

छायेव कर्मसचिवाः साधवो दीनवत्सलाः ॥६॥

VERSE 6 Meaning: “As per the nature of service and worship done by the human beings, the celestial deities also respond in the same way i.e. confer benefits asked for! The celestial deities, are strict followers of “actions”, and like a shadow, follow only the nature of “actions” done, and confer “benefits and results”, as per the “actions” only. But the noble devotees of our Lord are the lovers of poor and suffering people. Hence, without thinking about the actions of these suffering poor people, exercising their compassion, they always confer “beneficial results” on everyone.”

श्रीसुबोधिनी: ननु यज्ञे भगवदवयवभूता देवा “यन् न दुःखेन सम्भिन्न” – मितिवाक्यानुसारेण सुखमेव प्रयच्छन्तीति चेन् न, न ह्येकेन यागे कृते तत्सम्बन्धिनां स्वर्गो भवति न वाग्निष्टोमे कृते द्वादशाहस्वर्गो भवति, ननु तेषां भगवदवयव भूतानां कथमेवमत आह **कर्मसचिवाः**,

an incarnation of our Lord, by your visit only, the entire

राजाधीना हि मन्त्रिणो भवन्तीति वेदमार्गस्तथैव नात्र किमपि विचारणीय, वैलक्षण्यमाह साधवो दीनवत्सला इति, चतुर्थः पादः सिद्धान्त इति सन्त आत्माहमेव चेति चतुर्थः, पादः, न ह्यंशैस्तथाकर्तुं शक्यं यथाशिना, दैन्यमेव करणे हेतुर्वत्सं लान्ति जिह्याददते इति कार्याकार्यविचाराभावेन सहजस्नेहवन्तो वत्सलाः सामान्यवाक्यं विशेषपरमिति प्रकरणादवगन्तव्यं, तस्माद् भवत्सामगममात्रेणैव भगवदवतार इव सर्वेषां सर्वं सिद्धं भवतीति तत्तु गुणवर्णनेन प्रोत्साहनमुक्तम् ॥६॥

प्रश्नमाह ।

SRI SUBODHINI: During the sacrifice, celestial deities are invoked and worshipped. These deities are the “divine parts” of our Lord only. As per the Vedic saying, “That, which is not permeated by “sorrow”, viz it is said that, where there is no sorrow arising out of hatred etc; reference to “heavens” etc. here indicates only the happiness of one’s “Aatma”, and this is attained by the person, who does the “sacrifice” without any “desire” in his mind! How can we say then, that the celestial deities can confer also “sorrow”, especially when such Vedic utterances speak differently?

Our Shri Mahaprabhuji, for the purpose of removing this doubt, makes the meanings of the “words” used in this verse very clear. He says that these celestial deities, despite being the “divine parts” of our Lord, are also “administrators of Karma”, (actions) and like a “minister” remains under the control of the king and functions, in the same way, the celestial deities also, as they are the strict administrators of “Karma”, confer results only, as per the “actions” done. There is no place for “compassion and grace” arising for this! The devotees of our Lord are not like these celestial deities.

But, what is the special feature of these devotees of our Lord? "SADHAVO DEENAVATSALAHA" — the noble Sadhus and devotees of our Lord are gracious and compassionate to the suffering and poor persons. They love the poor and suffering persons like they love their own children! They never look into their "actions" at all! THE SAINTLY DEVOTEES ARE OUR LORD'S FORMS ONLY."

The celestial deities are only "parts" (Amsa), and whatever can be done by the "WHOLE" (AMSI) cannot be done by the "part", (AMSA) as the latter is not "complete or full"! Due to this, the celestial deities, beings themselves under the control of "Karma", are prevented from exercising grace and compassion. In this way, they cannot confer beneficial results on each and every "Jeeva", which only the devotees of our Lord can do!

On the contrary, a true devotee of our Lord, as he is of the form of our Lord only, has been endowed, with the grace of our Lord, the power and qualities of similar nature of our Lord. Due to this, TRUE DEVOTEES OF OUR LORD ARE LOVING AND KIND, LIKE OUR LORD, TO THE POOR AND SUFFERING PERSONS! In view of this, those Jeevas, who are poor, humble and suffering, are blessed with grace and compassion, when they take refuge in these great devotees of our Lord — as these devotees see only their suffering and pain! Like a calf drinks the milk of her mother, without any fear or anxiety, these poor persons, drink, through the vessel of compassion, provided by these devotees of our Lord, the "bliss" of our Lord!

By telling like this, Sri Vasudeva proved that "like an incarnation of our Lord, by your visit only, the entire

gamut of worldly and supernatural happiness of all the "Jeevas" get fulfilled. In this way, by describing the exalted qualities of sage Naarada, Sri Vasudeva encouraged and prompted sage Naarada to give his "instructions" (Upadesa).

Through the next 3 verses, Sri Vasudeva asks his "questions".

ब्रह्मंस्तथापि पृच्छामो धर्मान् भागवतांस्तव ।

याञ्छुत्वा श्रद्धया मर्त्यो मुच्यते सर्वतो भयात् ॥७॥

VERSE 7 Meaning: "Sri Vasudeva said, "Oh Brahman! I have realized Brahman! Even then, I would ask you, regarding the virtue and quality of our Lord's devotion! The reason being that, without listening to the virtues of our Lord's devotion, with sincerity and avid interest, a human being, who is prone to die, will never be able to get released from the entire gamut of fear! — even though he might have attained also the highest realization of Brahman!"

श्रीसुबोधिनी: ब्रह्मभावाभिलाषी विदितस्ववृत्तान्तो विदितसाध्यसाधनभावो धर्मान् पृच्छति केवल 'माचार्यवान् पुरुषो वेदे' तिशास्त्रार्थत्वाय भगवतो ब्रह्मत्वभावनायामपि गुरुत्वस्य भगवतानङ्गीकरणान् न शास्त्रार्थसिद्धिः किन्त्वखण्डज्ञानमुपदिष्टं तेन जीवन्मुक्तिन्यायेन ब्रह्मभावे जातेपि "ब्रह्मभूतः प्रसशान्तात्मे" त्यादिनिरूपितार्थस्यासिद्धेर्भगवद्धर्माचरणेन तत्सिद्धिरिति प्रश्नः, नारदस्य ब्रह्मभावो जात इति तथा सम्बोधनं स्तुतिमात्रत्वाभावाय, स्वस्यानुष्ठेयः स्वविवचारितो भविष्यतीति तथापीति भगवदागमनेनैव सिद्धोस्माकमर्थस्तथापि शास्त्रार्थपरिपालनाय पृच्छामो देवकीप्रभृतीनामप्ययमर्थोभिलषित इति बहुवचनं, भागवतानिति प्रमाणतः, स्वरूपतः फलतश्चेति त्रेधा नियतभगवत्सम्बन्धान्, तवेति तवाप्यनुष्ठेयान्, दुःखनिवर्तकत्वं तु तेषामिदानीमेवेत्याह याञ्छुत्वेति, उपायपरिज्ञाने हि निश्चिन्तता भवति श्रद्धया तदात्मत्वेन करणं सम्भवति, मर्त्य इति स्वभावतः सभयत्वं सर्वत इत्याध्यात्मिकादिभिः

SRI SUBODHINI: Sri Vasudeva had clearly understood about his divine nature, and also the “means and results” of all spiritual practices. Though established in “Brahmabhaava” (realization of Brahman), Sri Vasudeva asked now the virtues of “Bhagavata Dharma” i.e. the glory of pure devotion to our Lord! This was asked by him, as he had realized that, he only can understand the “true principles of our Lord”, (Tatwam) who has got a “Guru” (AACHARYAWAN PURUSHO VEDA) i.e. without a “Guru”, the realization of the spiritual knowledge is not possible. A devotee may regard our Lord as the highest Brahman — but till the devotee regards our Lord as his “Guru”, he will not be able to realize the inner meaning of true spiritual and scriptural wisdom. e.g. Sri Vasudeva had always regarded our Lord as his “son”. That is why, in spite of our Lord giving him, spiritual instructions, as he did not accept our Lord, as his own Guru, the “instructions” did not yield the desired results! Through our Lord’s instructions on the “all-pervasive” Brahman, based on “Jnana” (knowledge), as per the rule of attainment of “liberation” of the “Jeeva” (once he attains the knowledge of Brahman), Sri Vasudeva had attained only the “attitude of Brahman” (Brahmabhaava).

But, as per the saying of our Lord, in the Gita viz. “The one who has realized Brahman.....attains My highest devotion” — Sri Vasudeva had not attained this result of “highest devotion” (MAD BHAKTHIM LABHATE PARAAM). Through this, Sri Vasudeva realized, that he will not attain the desired “result” without practicing the virtues and qualities of the pure devotion to our Lord!

Now that Sri Vasudeva has attained the "Darsan" of the celestial sage Sri Naarada, who is a manifestation of the power of our Lord, caused by the will and desire of our Lord, Sri Vasudeva decided to learn the "Dharma of our Lord" (i.e. virtues and qualities of pure devotion to our Lord), and practice the same. He knew, that by doing this, he will get rid of his "fear" for ever, and also attain the highest result! That is why, Sri Vasudeva asked sage Naarada regarding this pure devotion to our Lord.

Sri Vasudeva has addressed sage Naarada as "Brahman" to indicate, that sage Naarada had realized the highest truth of Brahman. This addressal was not done, just for the sake of rendering a "praise" of the sage! "By your "coming" only, all my desires have been fulfilled — as the path of practicing pure devotion to our Lord, which you are going to "instruct" me, and the contemplated "attitude of Brahman" (which I have) — both of these have got fulfilled by your coming, as you are the Guru, of the form of Brahman, itself!" Even then, Sri Vasudeva asked the question, for the sake of protection of the meaning of the scriptures. Plural gender is used to indicate that, "it is not only, I am asking you to kindly explain, but even Devaki and all my relatives and associates are also eager to ask you this. The word "Bhagawataan" given in plural gender is to reemphasize the three divine factors of evidence (Pramaana), the divine form (Swaroopa) and the "result" (Phalam) and their relationship with pure devotion to our Lord. "You are already following these practices, and all these virtues and qualities connected with pure and total Bhakthi to our Lord, and are capable of removing the sorrow and unhappiness for ever, and that too "NOW" only!"

Hence, Sri Vasudeva adds, "On listening to which, a human being gets rid of the fear of death" (which is enjoined to every human being)! By it's very nature, a human being is surrounded by fear, as he always has the fear that "I will die"! In this way, a human being has the physical fears, and the only certain way for him, for a clear understanding and realization is to listen to these virtues and qualities of pure devotion to our Lord, and practice the same fully!

अहं किल पुरानन्तं प्रजार्थं भुवि मुक्तिदम् ।

अपूजयं न मोक्षाय मोहितो देवमायया ॥८॥

VERSE 8 Meaning: "I had worshipped, at an earlier time, our Lord, who is the giver of liberation, and who is limitless, for the sake of getting children. I never worshipped Him for getting "liberation". The reason for this was, that I had got infatuated through the power of illusion (Māya) of our Lord."

श्रीसुबोधिनी: ननु दिव्यद्वादशसहस्रवर्षानन्तरं प्रसन्नो भगवान् कथं कर्दमस्य शुक्ल इव न गुरुर्जात इति चेत् तत्राह, अलौकिकज्ञातृज्ञापकस्य देवकीजठरादुद्गस्य कुतो न गुरुत्वमित्यत आह किलेति प्रसिद्धार्थज्ञापकत्वेन न गुरुत्वं प्रसिद्धिस्तु जन्मभ्यां सत्यसङ्कल्पत्वादत्रापि पुत्रत्वमेव न गुरुत्वमस्मिन् जन्मनि प्रसिद्ध्यभावादत आह पुरेति, ईश्वरपरिचयाभावादुपदेशोनुचित इत्याशङ्क्य सेवितस्यान्ताभावादस्त्येव परिचयः प्रकारे परं विशेषः प्रजार्थं इति भुवि मुक्तिदमिति न क्रममुक्तिर्न वोभयार्थं न मोक्षयेति तपसा शुद्धचित्तस्य कथमेवमत आह मोहित इति प्रजासर्गे ब्रह्मणादिष्टौ न चाप्येकः, प्रथमं सङ्कल्पश्च तथेति भगवतापि तथैव विचारितं ततो भगवत्सादृश्यस्याविद्यमानस्य प्रार्थ्यमानत्वाद् विलम्बस्ततस्तपस आधिक्याच्चित्तशुद्धिस्ततो भगवद्विचारितस्यान्यथाभावासम्भवान् मायोमोहो यया देवा अपि मुह्यन्ति सा देवमाया ॥८॥

ननु कथमिदानीमप्यन्यथा भविष्यतीत्याशङ्क्याह

SRI SUBODHINI: When, in the olden days, Sri Vasudeva was a Prajapati named as Kardama, at that time, he had done "penance" to please our Lord Sri Narayana, for the "divine" (celestial) 12,000 years. After this "penance", our Lord got very much pleased with him. Even then, why did He (the Lord) not become the Guru of Kardama? Removing this doubt, it is said that, our Lord's "manifestations" on both the occasions was that of a "son". OUR LORD ALWAYS HAS TRUTHFUL IDEALS (SATHYA SANKALPA). Thus, when He had "manifested" only as a "son", how can our Lord accept a new "role" as the "Guru"? The word "Puraa" (long time ago) indicates that, in this birth of Sri Vasudeva (and the manifestation of our Lord as his "son"), this story is not famous, as it was well known, obviously, only during his last birth!

As Sri Vasudeva had not intimately realized the "divinity and the Lordship of the Universe" of our Lord, our Lord did not consider it right to take on the role of the "Guru", and give Sri Vasudeva, His "spiritual" instructions. But even this statement is not fully right, as our Lord was worshiped and served, through his penance by Sri Vasudeva, in his earlier birth, and he was, indeed, aware of the "divinity" of our Lord. But, during this present incarnation of our Lord, Sri Vasudeva did not have the same attitude to our Lord, as he had before! The attitude of Sri Vasudeva vis-à-vis our Lord was, that he considered our Lord Sri Krishna as "divine". But, as he had served our Lord, in his earlier birth, for the sake of "children" only, and not for attaining "liberation", Sri Vasudeva did not attain either the "stage-by-stage" liberation or instant "liberation" at all! He attained

only the purification of his mind, as a result of the penance done by him.

A question will arise now. When his mind had got purified through penance, how come, he did not pray to our Lord for "liberation" also? On this, it is said, that Sri Vasudeva was "infatuated" with the power of illusion (Maya) of our Lord. He prayed only for getting a "son" equal to the stature of our Lord! Perhaps, he got this type of "intellect", as he was a "Prajapati" earlier! (The one, who is responsible for the furtherance of people). Even our Lord also decided to do this only. Our Lord thought now, "There is no one like Me and similar to Me. What should I do then?" Our Lord got anxious with this thought. Due to the intensity of the penance done by Kardama, his mind had got fully purified, and due to the will and desire of our Lord, infatuated through our Lord's power of illusion (Maya), Kardama had asked our Lord only for a "son" (like Him) and our Lord, in turn, due to His nature of being always "truthful", decided to be born as Sri Vasudeva's "son", and not as his "Guru"!

Sri Vasudeva perhaps thought that "now" (during this birth) also, once again, the events may occur "differently". With this "doubt" in his mind, he asked Sri Naarada.

यथा विचित्रव्यसनाद् भवेस्मिन् सर्वतोभयात् ।

मुच्येम ह्यञ्जसैवाद्धा तथा नः शाधि सुव्रत ॥९॥

VERSE 9 Meaning: "Oh sage Naarada! You have taken the vow to remove the sorrow of those, who have taken refuge in you! In this life of "births and deaths" (Samsaara), there is fear and anxiety spread on all the

four sides (i.e. everywhere)! There is also sorrow of varied and wonderful natures! (i.e. different types of pain and sorrow). Kindly give me such a spiritual instruction, through which, we are able to get released from this type of "Samsaara" very quickly and attain the blissful state of "liberation"!"

श्रीसुबोधिनी: यथेति इदानीं विशेषप्रार्थना 'यास्येथे मद्गतिं परामि तिवचनान् न भगवतः प्रतिबन्धकत्वं, अत्र स्थित्यभावकारणरुच्यभावे हेतुमाह विचित्रव्यसनादिति, भगवतः पुत्रत्वेन स्थितावपि यदा व्यसनमन्य पुत्रादिसंसारचिन्ता तदा कदास्य निवृत्तिर्न वा तस्य व्यसनस्यैकः प्रकारः, व्यसनाभावार्थं परिगृहीतादपि व्यसनमिति विचित्रता, जन्मान्तरे पुनः साधनसम्पत्तिः कीदृशी भवेदित्यस्मिन्नेव जन्मनीत्युक्तं, अधिकारोपि भयेहेतुस्तथा वैकुण्ठादप्यागमनमतः सर्वनिषेधायाह सर्वतोभयादिति, अञ्जसेत्यनायासेन, आयासे हि चित्तस्योद्वेगात् पुनरावृत्तिर्भवेत्, श्रद्धा साक्षात्, परम्परया साक्षाच्चायं बद्धो बाह्याभ्यन्तरभेदेन तत्रान्यमप्यस्मिन् निक्षिप्य मोचनं सम्भवति यथा सत्त्वं तन्निवृत्त्यर्थमाह साक्षादिति, शासनं बालकशिक्षा नोपदेशमात्रेण कार्यसिद्धिः, सुव्रतेतिसम्बोधनं सर्वनिर्वाहाय, आश्रितसर्वकार्यसिद्धिकरणं व्रतं भगवन्तमपि प्रार्थयित्वा सर्वं करिष्यतीति, एवं त्रिभिः प्रश्नः सिद्धः ॥९॥

परीक्षितोपि सावधानश्रवणसिद्धये शुकवचनं ।

SRI SUBODHINI: Sri Vasudeva has prayed for attaining "liberation" in this particular "birth"! If he is told that, it is our Lord, who is causing the "obstruction" for his "liberation", he says, that this is not "true" at all! Why? Our Lord, by Himself, had said that, "even if you serve Me, with the attitude of the Lord of the Universe or as your "son" only, you will certainly attain "liberation" (reach My abode). Due to these words of our Lord, we can safely conclude, that our Lord will not be an "obstruction" for the "liberation" of Sri Vasudeva!

Moreover, Sri Vasudeva did not have any attachment or liking for leading a "worldly" life, during this birth (Janma), as he had realized that, life consists, mainly of different types of astonishing "sorrows!". But as our Lord himself was now present as his "son", even then, Sri Vasudeva was tormented through other "sorrows"! How can all these "sorrows" be ended once and for all time? Moreover, any remedy used to cure a "sorrow", in turn, inspires the origin of other "sorrows"! This is the wonderful nature of "sorrows"!

Then, is there a doubt, that Sri Vasudeva will not be able to attain "liberation" in this life itself? Removing this doubt, it is said, that, there is no certainty of getting "liberation" in the "lives" to come! Hence, Sri Vasudeva says, "Due to this uncertainty, I desire, that I should attain "liberation" in this birth itself! My stature of being "Prajapati" is itself, the cause for fear, and coming down to this earth, from Sri Vaikuntam also, is the cause for fear to me! In this way, in this life of births and deaths, fear and sorrow are present everywhere. Hence, it is my prayer that, "Oh Sri Naarada! You should impart to me such potent spiritual instructions that, without much efforts, and very quickly, I am able to attain "liberation" in this birth itself! If I was asked to put enormous efforts now, during this birth, I will most probably get into a state of "lack of peace", and of a "mind, which is always wavering", and due to this, I may be forced to come back to this "Samsaara" of lives and deaths! Hence, I am praying to you to teach me such a type of solution to my problem, wherein, there is no necessity to put strenuous efforts! (i.e. a simple way). This "Jeeva" of mine is under the shackles of bondage, caused by both inside and outside "divisions". It is necessary for me to have

the virtue of “Satwa” to get rid of this bondage. Kindly instruct me, as to how can I attain this virtue of “Satwa” (harmony). The reason for this prayer is that, you have taken the vow to confer always, auspicious welfare on all the Jeevas! You have the capacity even to make, our Lord agree to your prayers, for the sake of the welfare of the “Jeevas”! You are also aware, that by just giving me “instructions”, I will be able to attain my desired goals.” In this way, Sri Vasudeva asked and prayed, in three questions.

To ensure, that king Parikshit should listen to this “teaching” with good attention, through which the king attains his own desired “goals”, Sri Sukadeva, now, speaks the following verse, in the “middle”.

श्री शुक उवाच—

राजन्नेवं कृतप्रश्नो वसुदेवेन धीमता ।

प्रीतस्तमाह देवर्षिहरेः संस्मारितो गुणैः ॥१०॥

VERSE 10 Meaning: “Sri Sukadeva said, “Oh king! When the wise Sri Vasudeva asked these questions to the celestial sage Naarada, then, sage Naarada got the remembrance of the auspicious qualities and virtues of our Lord. Through this, sage Naarada got very much pleased and he began to reply to Sri Vasudeva.”

श्रीसुबोधिनी: राजत्रिति महत्त्वसम्बोधनं योग्यकथात्वज्ञाप-
नायोभयोर्गुणकथनं धीमता देवर्षिरिति, सर्वथा परमसिद्धान्तकथने हेतुः
प्रीत इति, हरेर्गुणैः पुत्रादिभावेनानुवृत्त्यादिभिः सम्यक्त्वेन महानयमिति
स्मारितः, तस्य पूर्ववृत्तान्तः सम्यग् ज्ञात इत्यर्थः ॥१०॥

उत्तरत्वेन शास्त्रं वक्तुं स्वयमप्यभिनन्दनमाह त्रिभिः,

SRI SUBODHINI: The addressal of “Oh king! has been made to indicate the glory and greatness of the

king. Sri Vasudeva has been hailed as “wise — of a good intellect” (Dheemata) and sage Naarada is called as “celestial sage” (Devarshi), with a view to reemphasize that both of them were “deserving”. i.e. Sri Vasudeva was deserving to be given “instructions”, and sage Naarada is deserving of giving “instructions”! Due to this, sage Naarada always gave only the “best” of instructions (Upadesa). There was also another “special” reason now, that sage Naarada got the remembrance about our Lord’s auspicious qualities and virtues, especially, of our Lord’s love for Sri Vasudeva exhibited through His birth as the son of Sri Vasudeva! Sage Naarada became very happy and pleased. He now understood, that Sri Vasudeva was indeed, in every way, a good soul. He also realized the earlier events of Sri Vasudeva’s past lives!

Sage Naarada began to reply to Sri Vasudeva from the point of the scriptures. Through the following three verses, sage Naarada compliments and offers his best wishes to Sri Vasudeva.

श्री नारद-उवाच—

सम्यगेतद् व्यवसितं भवता सात्त्वतर्षभ ।

यत् पृच्छसे भागवतान् धर्मास्त्वं विश्वभावनान् ॥११॥

VERSE 11 Meaning: “Sage Naarada said, “Oh! best among the Satwik devotees! You have got this beautiful and highest ideal and certainty, that today, you have asked me about the pure and virtuous path of an ideal devotee and devotion to our Lord, which is glorious and respected, in all ways, throughout the Universe!”

श्रीसुबोधिनी: गुरुशिष्ययोर्मध्ये प्रवचनस्य च स्तुतिर्विक्तव्या तत्र श्रोतुः प्रथमं पुरस्कारः सम्यगिति, यदस्माभिर्विक्तव्यं भगवद्भर्माणां श्रवणानुष्ठाने कर्तव्ये इति सर्वशास्त्रार्थनिर्णयोयमिति च भगवन्मार्गेत्यस्य

कर्तव्यत्वाभावात् तदेव त्वयेव निश्चितं, सात्त्वता भगवद्भक्तास्तस्तेषामृषभत्वं निश्चितमार्गवक्तृवाद् विशेषतो गुरुत्वार्थं च पृच्छसे, अनुवादे पुनर्भगवदीयत्वनिर्देशो भक्त्या, विश्वस्मिन्ननुभावो येषामिति तदभावे मार्गान्तर इव कार्यासिद्धेः, अनेन गुरोरभावे प्रश्ने हेतुरप्युक्तः, सामान्यतोपि श्रुतास्तथान्तःकरणवृत्तिं सम्पादयन्ति ॥११॥

अलौकिकानुभावत्वं प्रश्नहेतुत्वेनोक्त्वा कैमुतिकन्यायेन तान् स्तौति श्रुत इति,

SRI SUBODHINI: Usually an ideal "divine" dialogue between a teacher and disciple is praised. In the first instance, the "hearer" is greeted and through the word "very well" the disciple is thanked first. It is told here, that THE BHAGAVATA DHARMA (pure and total devotion to our Lord) should be heard and practiced by everyone. This is the true meaning of all scriptures. "I am going to tell about this "Bhagawata Dharma", and it is appropriate, you have also thought about this only. Hence you deserve to be thanked. You are the best among the devotees of our Lord, as you have asked and told about the most certain "path" to attain our Lord's bliss (Bhagawadaananda). It is necessary that, as per the scriptural dictum "let the disciple learn from the Guru", you have rightly decided to have a "Guru" and that is why, you have asked this question. Without imbibing "knowledge" through the medium of the Guru, a disciple will not attain the desired "success", just by reading the scriptures. Moreover, the divinity of our Lord, can be achieved only through Bhakthi or devotion. This Bhagawata Dharma is such, that it is well known and powerful in the whole Universe. Without the help of this particular "Dharma", success is not possible, through the mere observance of other paths and ways. BY

JUST LISTENING TO AND PRACTICE OF THIS BHAGAVATA DHARMA, SUCCESS IS ACHIEVED WITHOUT ANY OBSTRUCTION OR DIFFICULTY, VERY QUICKLY. Hence, this "Dharma" is very potent, that even by listening in an ordinary way, the thoughts of the inner mind get freed from this "Samsaara" (world of births and deaths) and get blessed with pure and total devotion to our Lord (Nirodha).

The potency and the invaluable nature of this path of pure and total devotion to our Lord (Bhagavata Dharma) only, is the cause for asking this question. After observing like this, sage Naarada is now praising this path (Dharma), through the next verse.

श्रुतोनपठितो ध्यात आदृतो वानुमोदितः ।

सद्यः पुनाति सद्धर्मो देवविश्वद्रुहोपि हि ॥१२॥

VERSE 12 Meaning: "If a devotee listens to even one "virtue" of this true path of Bhagavata Dharma or sing the same or at least think about it only, or respect and accept it, then, this devotee becomes pure and holy very quickly, in spite of being an enemy of the celestial deities and the entire Universe. He also attains the desired goal (success). When this is so, what more can we say, for a pure soul attaining the highest result, through this path? (i.e. is there anything to be wondered at?)."

श्रीसुबोधिनीः सतो भगवद्भक्तस्यैकोपि धर्मो लोकवेदधातिनः सर्वथा बहिर्भूतान् प्रायश्चित्तानर्हान् बहूनपि श्रुतमात्रः सद्यः पुनातीति किं पुनर्भगवद्भक्ताणां माहात्म्यं वक्तव्यमित्यर्थः, यथाजामिले भक्तानां पक्षपातलक्षणः स्वभावो 'भूतानि विष्णोः सुरपूजिता' नीतिन्यायेन श्रुतः, पवित्रता लोके वेदे च दुर्लभेति फलत्वेन कीर्त्यते, श्रवणानन्तरभावि-कीर्तनमनुपठनं ध्यानं मानसं, कायवाङ्मनोगोचरस्तथा करोतीति त्रयं, आदृतो

वेति पूर्वेण सह स्वतन्त्रविकल्प आदरस्य प्रेमसहितत्वाद्
भिन्नकर्तृकश्रवणादावनुमोदनं मात्सर्याभावाय पदार्थे महती रुचिश्चेत् तथा
भवति, हीति नात्र प्रमाणान्तरमपेक्ष्यते, तस्मात् यत्र भगवत्सेवकधर्मोपेतादुशस्तत्र
भगवद्धर्माणां किं माहात्म्यं वक्तव्यमित्यर्थः ॥१२॥

स्वस्यापि कृतार्थतया सभाजनमाह त्वयेति,

SRI SUBODHINI: Even if one "virtue" of the many virtues of this Bhagavata Dharma, is just listened to, then it will purify very quickly that bad person, who is an enemy to this Universe and to the Vedas, and who is considered and treated as "fallen" in every way, and who is not deserving to do even the expiatory actions for his sins and evil actions! When this is so, what will be the greatest glory of this path of Bhagavata Dharma, and who can ever hope to describe the glory of this path?

Our Lord's devotees redeemed even the most vile sinner like Ajaamila, by favouring him, and in this way, they have manifested the glory of this path.

In this world or in the Vedas, holiness and sacredness are rare. But this "Bhagavata Dharma" enables a devotee to easily attain success, without any anxiety on this score. Usually a devotee "sings" about the glory of this path after "listening" to the same! "Dhyana" (meditation) would mean making the mind attain "Nirodha" in this Dharma. The purport of all this, is that this Bhagavata Dharma should fully occupy and percolate a devotee's body, word and mind. Alternately, one should respect this path with love. Even if one has to listen to "another Dharma", a devotee is expected to accept and respect these other paths also, so that there is no hatred or rivalry among the devotees of our Lord, caused by taste

and interest for a particular "Dharma" only! There is no necessity for any other "evidence" for all this, as anyone can see the truth of this path for themselves. When, even the servants of our Lord are hailed with such great virtues, then how can anyone adequately describe the glory of this path of Bhagavata Dharma? i.e. THE GLORY OF THIS PATH OF BHAGAVATA DHARMA IS LIMITLESS AND UNFATHOMABLE!

"You have made me remember our Lord, through which also, I am very fulfilled". This is being described through the next verse.

त्वया परमकल्याणः पुण्यश्रवणकीर्तनः ।

स्मारितो भगवानद्य देवो नारायणो मम ॥१३॥

VERSE 13 Meaning: "You have made me, today, remember my Lord Sri Narayana, whom I worship and serve — our Lord is the conferrer of the most auspicious welfare and listening and singing of whose "Leelas" confers great beneficial welfare (Punyam)."

श्रीसुबोधिनी: भगवद्धर्मप्रष्टा सर्वत्र दुर्लभो वैष्णवानामपि सर्वदा पिहितं स्मरणादि प्रेमाविर्भावे तु तेनैव पिधानं चित्तं सम्यक्प्रविष्टं स्मरति तद्विचारार्थं जातमिति सम्यक् स्मारित इत्यर्थः, कल्याणं विवाहादि पुण्यं गङ्गास्नानादि तथा चैहिकामुष्मिकपुरुषार्थरूपता भवति परमत्वं परमानन्दरूपत्वाद् "रूपनामविभेदे" नेति वक्तुं श्रवणकीर्तने इत्युक्तं परस्वसाध्यभेदेन, भगवानिति धर्मिनिर्देशः, ऐहिकामुष्कानन्तरं फलत्वमपि भगवत आह देवो नारायण इति देवपक्षपातित्वाद् देवो ब्रह्मजनकत्वाय नारायण इति सर्वेषामपेक्षितो मम तु स्वामी सेव्य इत्यर्थः, सेवायामपि तिरोहित एवेत्यद्येतिविशेषः ॥१३॥

एवमभिनन्दनमुक्त्वा शास्त्रमारभतेत्राप्रीत्या "द्यवाप परमां गति" मित्यन्तं,

SRI SUBODHINI: There are many persons eager

to listen to the worldly and the Vedic paths. But devotees, who are eager to listen to this "Bhagavata Dharma" are rare. "You have, by asking this question on "Bhagavata Dharma", made me remember our Lord Sri Narayana, whom I serve and worship." Devotees of our Lord Vishnu should always remember our Lord, and this "remembrance" has been stipulated by the scriptures. Through this "remembrance", a devotee gets "love" for our Lord, due to which, the "remembrance" of our Lord becomes constant in the otherwise "wandering" mind! "Today, you have inspired me to remember our Lord, by asking me about "Bhagavata Dharma", and I owe you my sincere gratitude"!

Ceremonies like "marriage" etc. (other "worldly" activities) are "auspicious" from a "worldly" point of view. Taking bath in holy rivers such as Ganga and other observances/rites are acceptable from the scriptural (Saastra) point of view, as a person attains beneficial results (fulfillment of goals) in this world and in the "other".

The word "Parama" (highest) has been used to emphasize the nature of "divine bliss" of our Lord (Paramaanda). It is said, in the scriptures, that OUR LORD DOES HIS "LEELA" (PLAY) THROUGH "FORMS" (ROOPA) AND "NAMES" (NAAMA) BY BECOMING THIS VAST UNIVERSE BY HIMSELF! It is He, who makes the "Jeevas", who are His own "parts" (Amsa) get rid of the bondage of this "worldly life" (Prapancham) and confers on them, His own highest bliss (Paramaananda). The scriptural reference is "Naama Roopa Vibhedena Jagat Kreedati Yo Yagnaha". Hence, by way of disciplining oneself, through spiritual practice, the "Saadhana" of hearing and singing the holy names and "Leelas" of our Lord have been referred to. By using

the word “Bhagawān”, advice has been given on “Dharma” (the path of righteousness). After crossing the barriers of this “world” and the “other”, a devotee attains the highest “result” and THIS HIGHEST RESULT IS SRI NARAYANA ONLY! This Lord of ours is indeed “partial” to the celestial deities, and that is why, the word “Deva” (deity) has been used. “Brahman” being the cause and origin of everything is hailed here as SRI NARAYANA. In this way, everyone is dependent on Sri Narayana, and are eager to seek Him! “Because Sri Narayana is my own “Swami” (master- Lord), He is deserving of my worship and service. At the present moment, He had got disappeared, but, you, were kind enough to make me remember my Lord. Hence, you are worthy of being praised and thanked, in gratitude from my side!” So said sage Naarada.

In this way, sage Naarada expressed his gratitude and greetings and now, he started to give his scriptural teachings.

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

आर्षभारणां च संवादं विदेहस्य महात्मनः ॥१४॥

VERSE 14 Meaning: “A dialogue pertaining to this question of “Bhagavata Dharma” had taken place, in the last aeon (Kalpa) between the Mahaatma Videha and the sons of Rishabhadeva. This epic (story) is usually told, traditionally, as an example (for the true and correct exposition of this “Dharma”).”

श्रीसुबोधिनी: गुरोः केवलवाक्याच् छास्त्रीयं प्रसाजनकमिति सिद्धं, तत्र कथोपक्षेपमाहात्रेति, अत्र धर्मप्रश्ने, अयमर्थः सर्वथा न त्वयैव पृष्टः किन्तु पुरातनोपि, अनेन फलस्यापि नियतत्वं ज्ञापितं, कल्पान्तरीयास्त इति सूचितमुदाहरन्तीति जन्मान्तरस्था गुरवोन्ये च, भगवतो ब्रह्मणो वा

वाक्यं नोदाहृतं मुक्तविषयत्वात्, पुरातनमिति नारदकल्पापेक्षया, ऋषभदेवपुत्राणां विदेहस्य चेतरेतरयोगेन प्रत्येकं प्राधान्यार्थं वा चकारः, अस्य निर्मेनवमस्कन्धोक्तादन्यत्वान् न लोचनप्रतिष्ठितत्वेन दूषणं, श्रोतुर्वैशकथने प्रयोजनाभावादुत्तरमत्वमात्रं वक्तव्यं तद् यज्ञमध्यस्थितं वक्ष्यति, देहाभिमानाभावो भगवच्चित्ता चात्राप्युक्ता, तादृशोयं वंशो यत्र भगवता स्वधर्माविर्भावः षड्गुण कृतः शुकवंशवत् सप्तमी हि कक्षा भगवद्धर्मप्रतिपादिका ॥१४॥

SRI SUBODHINI: The point of view, that one should listen to these spiritual truths only through the medium of a Guru's lotus-like face!; has been sustained, due to the reason that, through this traditional and time-tested method only, a disciple is made to realize fully the purport of the teachings and truth. This disciple is enabled to get rid very quickly, of his "bondage" to this world, and becomes "deserving" to drink the "bliss" (Rasa) of our Lord!

"You have asked a question on this, "Bhagavata Dharma". Please do not think, that you are the only person, who has asked this question (i.e. for the first time)! This question is "very old". By telling like this, sage Naarada has emphatically told that the "result" of practicing this "Dharma" is "certain" (i.e. success in this path is doubt-free). These questions, which were asked, pertain to another "aeon" (Kalpa - time). "Usually, the dialogue between very great souls, on this very same topic (question) is traditionally given as an example, as answer to the question made by you."

As this question asked by Sri Vasudeva, pertained to the issue of "liberation", the example of our Lord's or Lord Brahma's words have not been spoken of. Our Shri Mahaprabhuji has explained the real purport of the word "Cha" (and) by telling, that in this "dialogue",

the importance of both the Videha king and the sons of Rishabhadeva is there. The king by the name of Nimi, who is referred to here, is a different king than the name of king Nimi referred to in the 9th canto of Sri Bhagavatam.

With a view to explain the hearer here viz. the king, it is only told that, at that time, the king was in the midst of performing a "sacrifice" (Yagham). It is also told, that this king was not attached to his "body" (non-egoistic), and his mind was fully surrendered to our Lord. In this family, our Lord had manifested all His virtues and qualities. Like the family of Sri Sukadeva, here also, the 6 qualities of our Lord had got manifested. The 7th part pertained to the manifestation of our Lord's own divine self. (Nature = Dharma).

प्रियव्रतो नाम सुतो मनोः स्वायम्भुवस्य यः ।

तस्याग्नीध्रस्ततो नाभिर्ऋषभस्तत्सुतः स्मृतः ॥१५॥

VERSE 15 Meaning: "Priyavrata was the son of Swaayambhu Manu, and he had got a son called Aagneedhna. Naabhi was his son and Rishabhadeva was the son of Naabhi."

श्रीसुबोधिनीः तान् वक्तुं षट्पुरुषानाह प्रियव्रत इति,
पञ्चमस्कन्धोक्तोयमिति वक्तुं तृतीयादारम्भः, शिष्टं स्पष्टम् ॥१५॥

SRI SUBODHINI: For the sake of describing the 6 qualities only, the names of the 6 ancestors of Rishabhadeva have been described. This Priyavrata is the same king, whose description has been given in the 5th canto of Sri Bhagavatam.

तमाहुर्वासुदेवांश मोक्षधर्मविवक्षया ।

अवतीर्णं सुतशतं तस्यासीद् ब्रह्मपारगम् ॥१६॥

VERSE 16 Meaning: “Rishabhadeva is considered as a “part of Lord Vaasudeva”, as he, had taken incarnation with a view to explain the path towards “liberation” (Moksha). Rishabhadeva got 100 sons, who had the full and total knowledge on the principles contained in all the Vedas.”

श्रीसुबोधिनी: सप्तमानामुत्पत्तिं वक्तुं पितुर्माहात्म्यपुरःसरमाह तमिति, शतमध्ये तेषामप्युत्पत्तिर्वेदाध्ययनं च साधारणमुक्तं, भगवद्भर्माः शतं ततोप्यधिकाः सन्तीति तन्मध्ये नवानामप्युत्पत्तिर्भक्तेस्तथात्वात् ॥१६॥

अत्र न कोपि प्रवाहपतिरिति वक्तुं पुष्टिस्थं द्वाभ्यामाह स्वरूपकार्याभ्यां रूपनाम्नोरुत्तमत्वं वदन् स्वरूपमाह तेषामिति,

SRI SUBODHINI: After describing the origin of these 7 persons, in the first instance, the glory of the father has been described through the word “Tam” (his’). He had got 100 sons now, who were proficient in the study of all the Vedas. Of course this “knowledge” is considered as “ordinary”. The virtue and qualities of our Lord are greater than the knowledge of these 100 sons. Among these 100 sons, 9 persons were born symbolizing pure and total devotion (Bhakthi) to our Lord.

All these sons were in the path of “grace” (i.e. not ordinary) through their “forms” (nature) and “actions” (Kriya). This is being described. Showing the glory of the “nature” (Swaroopa) and their “names”, through the next verse, their “nature” is being explained.

तेषां वै भरतो ज्येष्ठो नारायणपरायणः ।

विख्यातं वर्षमेतद् यन्नाम्ना भारतमुत्तमम् ॥१७॥

VERSE 17 Meaning: “The eldest among these 100 sons was Bharata, who became a great devotee of our

Lord Sri Narayana. Due to this great Mahaatma only, the name of "Bhartakhanda" has been given to the earlier name of "Ajanaabha-khanda". (for our Land).

श्रीसुबोधिनी: भगवत्परायणत्वे हि रूपोत्कर्षः, यन्नाम्ना महतोपि नाम प्रसिद्धं भवति स नामोत्कर्षः, ज्येष्ठस्योत्तमत्वं सर्वेषां तादृशत्वज्ञापनाय ॥१७॥

कार्यमाह स इति,

SRI SUBODHINI: It is glorious indeed, in one's nature, when a person becomes fully devoted to our Lord. The "names" of great people getting famous, through these devotees (of our Lord) is the glory of our Lord's "names"! King Bharata was fully devoted to our Lord, due to which, his "nature" became glorious. "Ajanabha" was the name given to our "Khanda" (territory), and due to this king. Bharata, the name of our Land was changed as "Bharatakhanda". In this way, the name of Bharata became famous and glorious. By describing about the "best" nature of the eldest son, it is told, that all the 100 sons were the very "best"!

The life of (task) Bharata is explained through the next verse.

स भुक्तभोगां त्यक्त्वेमां निर्गतस्तपसा हरिम् ।

उपासीनस्तपदवीं लेभे वै जन्मभिस्त्रिभिः ॥१८॥

VERSE 18 Meaning: "King Bharata, after enjoying all the "joys" of this world, gave them up and later coming out of his home, did "penance", with a view to serve and worship our Lord Sri Hari. After three "births", he attained the lotus feet of our Lord."

श्रीसुबोधिनी: भरत एव हि भगवान् बद्धमुमुक्षुमुक्तावस्थाः प्रदर्शितवांस्त्रयाणामेतदेव रूपमेषैव क्रियेति, प्रवृत्तिनिवृत्तिधर्माश्च भगवदिच्छया

प्रतिबद्धाः, नारायणपरायणस्य धर्मनिष्ठा न प्रयोजिकेति पदवीं लेभ इति ततोप्रे गतिर्न ज्ञायत इत्यर्थः, 'नारायणपराः सर्व' इतिवचनात्, भुक्तभोगा परित्यक्तेत्युपपत्तिकथनार्थं भुक्तभोगेतिविशेषणं, निर्गत इति न सन्न्यासो गृहीत इति ज्ञापयति तथा सति हरिणसङ्गे पातित्यं स्यात् ॥१८॥

अन्येषामपि नवव्यतिक्रानां मर्यादायां विनियोगमाह तेषामिति,

SRI SUBODHINI: Our Lord had exhibited in this sage-king Bharata three stages of: (1) A person, who is "bound" (by worldly ties), (2) the person, who is desirous of "liberation" (Mumukshu) and (3) the "liberated" one or stage! These three stages consist of these three forms and types of actions, which Bharata exhibited in 3. lives! The qualities of "action" (Pravruthi) and "renunciation" (Nivruthi) in Bharata got exhibited through the will and desire of our Lord only. FOR A "JEEVA", (SOUL) DEVOTED TO OUR LORD SRI NARAYANA, VERY SELDOM, THE DISCIPLINE OF A SYSTEM OR PATH (DHARMA) IS FOUND TO BE USEFUL! IN OTHER WORDS, THIS SORT OF DISCIPLINE OF A PARTICULAR PATH OR SYSTEM DOES NOT PROGRESS THEIR DEVOTION (BHAKTHI) TO OUR LORD. DEVOTION TO OR LORD CAN OCCUR ONLY, THROUGH THE GRACE OF OUR LORD, AND AS PER HIS WILL AND DESIRE! WHY? SRI NARAYANA IS THE ONLY REFUGE AND PROTECTOR FOR THE TRUE DEVOTEES OF OUR LORD!

The words "attained the status" are used to convey that "beyond this", there is nothing else to be attained. The words used here are very important viz. "NARAYANA PARĀHA SARVE" (everyone (all) was fully devoted to our Sri Narayana) and the purport, is that ALL OF THEM REGARDED OUR LORD SRI NARAYANA

AS THEIR GOAL (GATI) AND NO ONE ELSE!

Bharata was a sage king and hence, he did enjoy all the pleasures of this world. But our Lord's grace, through His will, was showered on this king, and he set out of his home. The words "after enjoyment of the pleasures" are used to indicate, that he enjoyed all the pleasures, only, as per the will and desire of our Lord, and he renounced all of them, as per the will of our Lord, and came out of his home. The word "Nirgataha" denotes, that Bharata did not take "Sannyasa". If he had taken "Sannyasa" (complete and total renunciation) then, due to his attachment to the "deer", he would have fallen down from this ideals totally, and would not have become the glorious "Jadabharata" later!

Apart from the 9 persons (sons), the rest of them were also used by our Lord for various "tasks". This is being described through the next verse.

तेषां नव नवद्वीपपतयोस्य समन्ततः ।

कर्मतन्त्रप्रणेतार एकाशीतिर्द्विजातयः ॥१९॥

VERSE 19 Meaning: "Of the remaining 99 sons, 9 of them became the rulers of the 9 islands surrounding our Bharatakhanda. 81 sons became the "Brahmins", who became the originators and preceptors of the Vedic actions and rituals, in the path of action (Pravruthi)."

श्रीसुबोधिनी: रूपमर्यादां हि नव रक्षितवन्तोष्टदिङ्मध्यभेदात् सत्त्वरजस्तमोगुणा अन्योन्यमिश्रणेन नवविधा भवन्ति ते कर्तरि कर्मणि च प्रविष्टा एकाशीतित्वं सम्पादयन्ति, एतावन्त एव हि प्रवृत्तिमार्गे वेदनिष्ठास्तेषां मध्ये नव नवद्वीपपतयो जाताः, अस्येति पुरःस्थितभूमिनिर्देशो बुद्धिस्थभरतनिर्देशो वा, कर्मतन्त्रप्रणेतार इति यजनयाजने प्रदर्शिते, ब्राह्मण्याविर्भावस्तेष्विति द्विजातय इत्युक्तम् ॥१९॥

SRI SUBODHINI: Apart from Sri Bharata, there were 99 sons. 9 of these became the rulers of the islands situated near our Bharatakhanda. The rest of 81 became the preceptors and followers of the “Maryaada” path (scriptural – orderly). In other words, 9 sons looked after the royal duties and 81 sons protected the orderly performance of Vedic actions (Karma). The 9 sons protected the 8 sides (Dishaa) and the middle portion ($8 + 1 = 9$). Alternately the mixture of the 3 qualities with each other became 9 and by their entry into the “doer” (Kartha) and “task” (Karma) they became 81 ($9 \times 9 = 81$). In this way, these 81 sons took to the path of “scriptural” order. They popularized the path of action, (Karmakhanda) of the Vedas, deeply rooted in the Vedic discipline. In this way, they protected this path of “action”, despite being the sons of a warrior prince! Due to this, they were hailed as the “Brahmins”, though by birth, they were not “Brahmins”. In them the celestial “Brahmanya” deity was present. It is a very special “order”, that a person can be called as a “Brahmin” if, through the will and desire of our Lord, the celestial deity of “Brahmanya” has got ingressed into this person! Likewise also, through the entry of the celestial deity of the warriors, (Kshatriyas) a person can be hailed as a “warrior”! e.g. Lord Parasuraama, despite, being by birth, a Brahmin, was hailed as a “warrior” due to the ingress of this deity! From this, we have to realize the different nature of “birth” and “tasks”. In the Brahmins, the ingress of the deity of Brahmanya enters traditionally. But in others also, this entry of the deity takes place, on special occasions. This is the purport.

नवाभवन् महाभागा मुनयो ह्यर्थशंसिनः ।

श्रमणा वातरशना आत्मविद्याविशारदाः ॥२०॥

VERSE 20 Meaning: "The remaining 9 sons became the greatest of Mahaayogis (Paramahamsa). Being of great divine fortune, they became the teachers and instructors of the highest spiritual truths and also the highest devotees, belonging to our Lord, who put efforts to spread the message of this path of pure and total devotion to our Lord. They never gathered any material for themselves, and in this way became wandering devotees of our Lord."

श्रीसुबोधिनीः प्रकृतानाह नवेति, भागवतधर्म, दर्शना नव महाभागवता इति ज्ञानभक्तिसहिता ऋषयो मन्त्रमिव भागवतधर्मदर्शना इत्युक्तत्वादलौकिकद्रष्टृत्वे षड्देतूनाह, ते हि नवधा भक्तिरेव प्रकटेति तुल्यस्वभावा लोके निधिवद् भगवद्धर्मा इति महाभागा इत्युक्तं, प्राप्तो निधिरज्ञानादशक्त्या च गच्छेदित्यज्ञानं त्रिभिर्निवारयति, मननशीला ह्यवेक्षकास्तत्र लब्धं परिपालयन्तीति तत्रापि तारतम्यज्ञानार्थमर्थशंसिन इति परमार्थभूतमेव वस्तु शंसन्ते न तु योगबलेन यत्किञ्चिद् दृष्टमपि तस्मात् कथनार्थं धर्माणां सम्यगवधारणमुक्तं, श्रमणा इति सामर्थ्यं येषां मनोवाक्कर्माणि तदर्थमिति नाज्ञानेन प्रमादः अशक्तिं निराकरोति द्वयेन, परिग्रहेण हि व्याकुलता, अपरिग्रहे देहाध्यासे सति ततोपि, अतोपरिग्रह आत्मज्ञानं चोक्तं, देहाध्यासस्य सर्वथा बाधितत्वाय विशारदत्वम् ॥२०॥

SRI SUBODHINI: These 9 sons were blessed with the wealth of both "Jnana" (spiritual knowledge) and "Bhakthi" (pure and total devotion to our Lord). They became great sages, totally belonging to our Lord (Bhagawadeeya Muni). They became the "seers" of this "Bhagavata Dharma", like the sages, who became the "sons" of the sacred chanting (Manthra Drashta). This "seership" indeed was "supernatural", and 6 reasons are given by our Shri Mahaprabhuji for this "supernatural" status.

(1) "MAHABHAGAAHA": Through this reason, it is proved, that all of these 9 saints were of same nature and attitude. (The literal meaning of this word is "very lucky and fortunate"). In this world "Bhagawata Dharma" is also called as a "wealth", and it is necessary, that this "wealth" also should be protected as any other "wealth" is protected. These 9 saints symbolized the 9 famous ways of Bhakthi (NAVADHA BHAKTHI) i.e. the 9 ways of Bhakthi have got originated from these 9 saints. Usually, through ignorance or weakness, a person loses his wealth. As there was an "illusion or delusion" that this "wealth" also may get lost, with a view to remove this "delusion", these three special qualities have been used here. [(1) Same attitude. (2) Being the originators of the 9 ways of devotion and (3) invested with the qualities of Jnana and Bhakthi.]

(2) "MUNAYAAHA": As these saints were given to "contemplation in the mind", (Mananaseela) they are able to protect and guard this path of Bhagavata Dharma. Hence, they do not allow anything got by them, to be lost due to their weakness or ignorance. (ie their "spiritual wealth").

(3) "ARTHA SAMSINAAHA": Through these words, it is indicated, that these 9 saints had full "discriminating" power. Hence, they always sing the "praise" of only the highest truth and accepts that, which is the highest truth only. They do not just "praise" the outside "seen" objects created or shown by the power of Yoga. As they have imbibed the true divine virtues fully and properly, they are in a position to teach them also to others.

(4) "SRAMANAA": All these 9 saints had in them "full powers" to put efforts. Through this, they used their

mind, words and actions only for the sake of our Lord. They never got any "pride" or "ego" as they were never "ignorant"!

(5) "VAATARASANAHA" AND (6) "AATMA-VIDHYA VISAARADAHA": Through these two virtues and qualities, it is indicated, that they will never get "ignorance" (Ajnani) in their minds. The reason being **THAT THEY NEVER GATHER AND POSSESS WEALTH AND OBJECTS**. Through this, they will never get the feelings of anxiety or anger in their inner minds. They had "Aatmavidhya" (that everything is "Aatma" only) in them. Due to this, they did not have any "dual" (i.e. division) knowledge or "ignorance" (DWAITA OR AJNANA) in them. Thus, they were not attached to their bodies and neither considered their "body" to be the "Aatma". Even if a person is not attached to wealth (and does not gather it), but if he is attached to his body, then anxiety and anger (sorrow) do not leave this person. Hence, these 9 saints had no ignorance or attachment to their bodies, and were never eager to possess or gather anything! They were proficient in the knowledge of "Aatma", having realized the highest truth (Paramartha), they were also deserving to practice this truth and instruct others on this truth! They were bereft of ego and pride and were very, very lucky and fortunate. In this way, they were the wandering sages (Paramahamsas) fully established in our Lord, and His devotional service! They were hailed as the 9 Lords of Yogis! (NAVA YOGESHWARAS).

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः ।

आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥२१॥

VERSE 21 Meaning: "The names of these Lords of Yoga were (1) KAVI, (2) HARI, (3) ANTARIKSHA,

(4) PRABUDDHA, (5) PIPPALAAYAN, (6) AAVIRHOTRA, (7) DRUMILA, (8) CHAMAS and (9) KARABHAAJAN.”

श्रीसुबोधिनी: गुरोर्नामपरिज्ञानाय तेषां नामान्याह कविरित्यादिना, अथशब्दः प्रकरणविच्छेदकः, “तस्माद् भारत सर्वात्मे” त्यत्र निरूपितं विस्तरभयान् नोच्यते ॥२१॥

तेषामाश्रमधर्मं ज्ञानवैराग्याभ्यां श्लोकद्वयेनाह तत्र ज्ञानेन परिभ्रमणं प्रथममाह त इति,

SRI SUBODHINI: With a view to identify the names of the Guru, the names of the 9 Yogis like “Kavi” and others have been given. The verse contains the word “Atha”, (now) and it makes the division of the topic, and this is made clear in the commentary on the verse “TASMAAT BHĀRATA SARVAATMA”. For the fear of a long interpretation, the meaning for this, is not given here.

Their “status” in this world (AASHRAMA) through “knowledge” and “renunciation” is being explained through two verses. In the first instance, their “wandering” in this Universe, through “Jnana” (knowledge) is being explained.

त एते भगवद्रूपं विश्वं सदसदात्मकम् ।

आत्मनोव्यतिरेकेण पश्यन्तो व्यचरन् महीम् ॥२२॥

VERSE 22 Meaning: “These 9 saintly Yogis, seeing this Universe as the manifestation of “Aatma” only i.e. of the form of our Lord only (i.e. undivided from our Lord) were roaming on this earth.”

श्रीसुबोधिनी: सङ्घपरिभ्रमणं निषिद्धमाशङ्क्य भगवद्धर्मदर्शनात् परस्परकथनार्थमप्येत तथात इत्याह त एत इति, वैदिकं भागवतज्ञानं चैकविधं भगवत्त्वेन परं विशेषः, साङ्ख्ये तु विकल्पदूरीकरणेनैकरूपानुभवो

योगे तु बहिर्दर्शनाभाव एव, तत्र वैदिके वैष्णवे च प्रकारत्रयेण ब्रह्मनिरूपणं ब्रह्मजगज्जीवाप्राधान्यभेदात् तत्र जगत्प्राधान्यज्ञानमाह भगवतो नन्तमूर्तेः कार्यरूपमेकं द्विविधबुद्धिहेतुभूतं व्यवस्थया न सदसद्रूपं किन्तु सर्वत्रैव, तत्र स्वस्याज्जभेद आत्मनोव्यतिरेकः परिभ्रमणेपि ब्रह्मनिष्ठत्वाय जगत्प्राधान्यज्ञानम् ॥२२॥

वैराग्यमाहाव्याहतेति,

SRI SUBODHINI: Our Shri Mahaprabhuji expounding the meaning of the words "Ta Yete" (all these), says, that usually the realized "Jnanis" wander alone only (not as a group), as the scriptures prohibit their going in a "group". How come then, these 9 Yogi-saints were going in a group? This doubt is removed by telling that THESE WERE THOSE EXALTED MAHATMAAS, WHO HAD GOT THE VISION AND REALISATION OF "BHAGAVAT DHARMA" and due to this, even in a group, they would discuss only about our Lord, His virtues and pure and total Bhakthi to Him! In this way, there is no defect in their moving as "one group"!

The Vedic "knowledge" and the knowledge of "Bhāgavata" are of the same type only. Even then, this knowledge of "Bhāgavata" is considered as "greater", as it is related to our Lord (Bhagavatwam).

In the "Sankhya" path, by giving up all types of thoughts (in concentration and meditation), a devotee attains the "experience" that, "I am of the form of "Brahman" only. In the path of "Yoga", the knowledge of "oneness", occurs, when the Yogi is not able to see anything outside! On this subject, in the Vedic and Vaishnava systems of thought, there are three ways of looking at it. (1) Brahman. (2) Jeeva and (3) this Universe. Usually the importance of this Universe is described. This "Universe" is the "task and work" of our Lord,

whose forms are limitless! These "forms" (although of our one Lord only) causes the "division" (Dwaita) in one's mind and intellect. If this Universe is able to make us realize the "Brahman" (which, indeed, has become this entire Universe), then the knowledge about this "Universe" becomes important and useful. When the Universe is seen as "Brahman", then the "seer" also does not see any "division" in himself! (i.e. he is different from this Universe). When these 9 saints were wandering through the Universe, they had the "unified" knowledge of "Aatma" in themselves, despite the multifarious objects, which their eyes "saw" in the Universe. In this way, their entire self was firmly and totally established in "Brahman". This type of knowledge is called as the knowledge, which is based on the importance of the value of this Universe, as being the expression of "Brahman".

Through the next verse, the quality of "renunciation" is explained.

अव्याहतेष्टगतयः सुरसिद्धसाध्यगन्धर्व-

यक्षनरकिन्नरनागलोकान्।

मुक्ताश्चरन्ति मुनिचारणभूतनाथविद्याधर-

द्विजगवां भुवनानि कामम् ॥२३॥

VERSE 23 Meaning: "These Mahayogis, who are immersed in the bliss of Bhagavat Dharma are freely and without any obstruction, out of their own will, travelling to all the 14 Universes such as the celestial world, Siddhaloka, Saadhyaloka, Gandharvaloka, Yakshaloka, earth, Kinnaraloka, Naagaloka, Muniloka, Charaanloka, Bhootanatha, Vidhyaadharaloka, Dwijaloka and Goloka! These exalted Mahaatmas are not affected by the

“qualities” of these various Universes, as these 9 saints are fully “liberated” (Mukthāha).”

श्रीसुबोधिनी: वैराग्यमपि त्रिविधं विषयाणां व्यामोहकानां दूरे परित्यागोभ्यन्तरे दृढतया समागतानामुपेक्षा रागाभावाय सकृदनुभवोनिषिद्धप्रकारेण तत्र तृतीय एतेषु भगवद्धर्मरसाभिवेशात्, सिद्धीनामङ्गीकारेण न व्याहतेष्टा गतिर्येषां, चतुर्दशलोकाभिप्रायेण गणिता लोकाः, तत्रत्यैर्गुणैर्न सम्बद्धा मुक्ताः, काममिति भगवदिच्छापरिपालकत्वान् नोद्विग्नाः ॥२३॥

भारते यज्ञकर्तारः शुद्धा भगवद्धर्मजिज्ञासवो भविष्यन्तीति भगवदाज्ञा-परिपालनाय तत्र समागता इत्याहत इति,

SRI SUBODHINI: “Vairaagyam” (renunciation) is also of three types. (1) Giving up “objects” from a distance itself. (2) Not getting influenced or longing for the “objects”, which have gained “entry” into one’s mind i.e. ignoring them! (3) Having no attachment to any of the objects/pleasures — establishing oneself in this experience, at all times, in a blemish-free way.

These Mahayogis were established in the third type of “detachment” listed above. This was caused by their always getting immersed in the bliss of “Bhagavata Dharma” (pure and total Bhakthi to our Lord). Due to their exalted status as Mahayogis, their “entry” into any of 14 Universes was free and unrestricted. When these Mahayogis wandered freely, in these 14 Universes, they were not affected by the specific qualities of these Universes. That is why, these noble saints are hailed as “the liberated ones” (Mukthāha). They were independently self-willed, without any provocation or anger. THESE SAINTS HAD NO ANGER OR PROVOCATION DUE TO THE FACT, THAT THEY ALWAYS TOOK CARE TO CARRY OUT AND PROTECT OUR LORD’S WISHES AND DESIRES ONLY!

In the next verse, it is shown, that those, who perform "Yagna" (sacrifice) in our holy land (Bhārata), as their inner minds are fully pure and sacred, are eager to understand, and know about "Bhāgavata Dharma". These 9 Mahayogis had been "ordered and instructed", (by our Lord) that they should "instruct" those, who are eager to know about this "Dharma". With a view to follow this "order", these 9 Mahayogis came to the place, where king Nimi was performing a sacrifice.

त एकदा निमेः सत्रमुपजग्मुर्यदृच्छया ।

वितायमानमृषिर्जायन्तेया महात्मनः ॥२४॥

VERSE 24 Meaning: "At one time, these 9 Mahayogis, who were sons of Jayanthi, out of their own free will and desire, came to the place, where king Nimi was performing the sacrifice, which was being done by great sages and seers."

श्रीसुबोधिनीः सर्वथा गन्तव्यमितिनिर्बन्धो नास्तीति यदृच्छयेत्युक्तं, सत्रे हि लौकिकवैदिकक्रियावेशातिरिक्तः कालः सम्भवति "षडहैर्मासान् सम्पाद्याहरत्सृजन्ती" तिवत् तत आह वितायमानमिति, भ्रमाभावायर्षिभिरिति, तथापि गमनमनुचितमिति जायन्तेया इति मातृनाम्ना निर्देशः, परं भाग्यं निमेरित्याह महात्मन इति ॥२४॥

समागमः पूजनं च प्रश्नश्चेति त्रिभिः क्रमात् ॥१५॥

SRI SUBODHINI: The word "accidentally" (Yadruchchaya) has been used to indicate, that these 9 Mahayogis did not have the desire to go and attend all the sacrifices. In other words, only WHEN OUR LORD WILLED OR DESIRED, THEY WENT TO ATTEND A SACRIFICE! Usually, the rules of performing a sacrifice are arranged in such a way, that a separate time is allotted for the visiting "Mahaatmas"

to give their "instructions" (Upadesa). (Like the reference in THAITHAREEYA SAMHITA about the keeping of "one day" separately, after securing the "months" through the 6 days). This was well known to these Mahayogis. Hence, due to the will of our Lord, and with a view to fulfill the "order" of our Lord, they all came to king Nimi, with a view to instruct him on Bhāgavata Dharma.

This sacrifice was being performed by the sages. Hence, there was no one present here, who followed any other path. Their mother's name of "Jayanthi" is referred to, for courtesy sake. King Nimi was, indeed, very fortunate and lucky, and hence, he has been referred to, in this verse, as "a great soul" (Mahaatmanaha).

From the next 25th verse, through 3 verses, their meeting, worship and the "questions" are detailed.

तान् दृष्ट्वा सूर्यसङ्काशान् महाभागवतान् नृपः ।

यजमानोग्नयो विप्राः सर्व एवोपतस्थिरे ॥२५॥

VERSE 25 Meaning: "On seeing these great devotees of our Lord, brilliant like the blazing sun, king Nimi, who is the Yajamaan, the sacrificial fire itself (the celestial form) and all the Brahmins stood up, in deep respect."

श्रीसुबोधिनी: तत्र समागममाह तानिति, तेषां ब्रह्मवित्त्वं भागवतत्वं चेतिविशेषणद्वयं, नृपत्वादुचितमुपस्थानं लोकतो ब्रह्मवित्त्वाद् यजमानस्याप्युचितं महाभागवतत्वादग्निविप्रयोः, सहभावेनान्ये, अनेन तेषां सहजोत्कर्षः प्रतिपादितः ॥२५॥

SRI SUBODHINI: These 9 Mahayogis were the knowers of "Brahman", and great devotees of our Lord. As per the traditions of this world, king Nimi got up,

as he was the “performer” (Yahjamaan) of this sacrifice and as these 9 Mahayogis were the “knowers of Brahman”. Hence, it is considered appropriate for the “performer” of the sacrifice to have got up!

These 9 Mahayogis were great devotees of our Lord. Hence, it was necessary, even for the “fire” and the Brahmins to have got up! All others, who were present in this sacrifice, also got up. In this way, these 9 Mahayogis were welcomed with respect!

विदेहस्तानभिप्रेत्य नारायणपरायणः ।

प्रोतः सम्पूजयाञ्चक्रे आसनस्थान् यथार्हतः ॥२६॥

VERSE 26 Meaning: “king Videha, who was also fully devoted to our Lord Sri Narayana, after realizing that these 9 Mahayogis were great devotees of our Lord and also the knowers of “Brahman”, became very happy. Then, he made them sit on appropriate seats, and worshipped them, with respect and love.”

श्रीसुबोधिनी: पूजनमाह विदेह इति, तेषां ब्रह्मत्वेन भगवत्त्वेन च ज्ञानमतो राजनि विशेषणद्वयं विदेह इति नारायणपरायण इति च, अग्रिमविशेषणस्य पूजायामप्युपयोग इति पश्चान् निरूपणं, दृष्ट्वैव प्रोतस्तेनास्य तद्गतं सर्वं ज्ञातमिति सम्पन्नं, सम्यक् पूजा यथा भगवतः, बहुकालस्थित्या आसनस्थानिति, ज्येष्ठानुक्रमेण यथारुचि पदार्थज्ञानं च, ज्ञात्वा पूजनं तेषामित्युत्कर्षः ॥२६॥

SRI SUBODHINI: The king had knowledge about the glorious devotion and knowledge about Brahman, on the part of these 9 Mahayogis. Hence, the king also is referred to in this verse as “Videha”, and “fully devoted to Sri Narayana” — with a view to emphasize, that the king was deserving to do their worship. The king got very pleased on getting their “Darsan”. This

proves that the king had the full knowledge on the virtuous qualities, which these 9 Mahayogis possessed.

Due to this, like the worship of the Lord is done, in the same way, king Nimi performed the worship of these 9 Mahayogis. They did not go away, after getting worshipped, and the king also did not bid them farewell either. The reason for this was, that they had to stay back for giving "instructions" (Upadesa) to the king, and the king was destined to hear the great "instructions", which would transform his life! Hence, these 9 Mahayogis were comfortably seated, as appropriate for them. They were worshipped, as per their own desire, taste and will, with such ingredients, which they preferred. In this way, their worship was done.

तान् रोचमानान् स्वरुचा ब्रह्मपुत्रोपमान् नव ।

पप्रच्छ परमप्रीतः प्रश्रयावनतो नृपः ॥२७॥

VERSE 27 Meaning: "These 9 Mahayogis were looking illuminated with their brilliance! (Tejas). They made everyone feel attracted to them by their virtues and glory of Bhakthi to our Lord, as they were equal to the sons of Lord Brahma! King Nimi, with humility and a low profile, but being greatly pleased, began to ask."

श्रीसुबोधिनी: प्रश्नमाह तानिति, प्रष्टव्यः पदार्थस्तेषु वर्तत इति बोधहेतुः, स्वरुचा रोचमानानिति रुच्युत्पादककान्तिस्तु ब्रह्मविदो भगवद्धर्मवत्त्वेन, पितुः स्वस्य च मनसा वृता गुरवः सनकादय इति कथं तदुल्लङ्घनेन प्रश्न इत्याशङ्क्य तत्तुल्या एवेत्याह ब्रह्मपुत्रोपमानिति तथाप्यनुचिते "नर्ब्रुव" त्रित्ययेन समाधास्यते नवेति च, वैकुण्ठस्थिता एवैते चत्वारोपि दुर्लभा लोके कुतो नवेति, बहुकालमनोरथसिद्धिर्भविष्यतीति परमप्रीत आसक्त इत्युक्तं, विनयेन नम्रता प्रश्ने फलहेतुः, नृप इति देशकालादिसर्वचातुर्यं, एवं तस्य प्रश्नपर्यन्तं नारदोक्तिरुक्ता ॥२७॥

SRI SUBODHINI: The king realized, that these 9 Mahayogis were, indeed, capable of giving replies to the questions, which he desired to ask! "These Mahayogis will make me realize the full import of "Bhagavad Dharma". These 9 Mahayogis had the brilliance in them, which made everyone get attached and attracted to them! The reason for this was that, due to their knowledge of the highest truth of "Brahman", these 9 Mahayogis had the full knowledge of the "Bhāgavata Dharma" also!

A question may arise now. King Nimi's father and himself had taken the sons of Lord Brahma viz. the 4 "Sanakaadi" brothers, as their Guru, and had learnt everything from them. Will it be wrong now for him to ask these questions to the 9 Mahayogis? This doubt is removed, by telling that these 9 Mahayogis were also similar to the 4 "Sanakaadi" brothers, and that is why, in this verse, the words "equal to the sons of Lord Brahma" are used. Even after this, if it is felt, that the king should desist from learning from these 9 Mahayogis, it is replied, that the 4 Sanakaadi brothers were staying only in Sri Vaikuntam. These 9 Mahayogis have visited now (which is also very rare) with the will and desire of our Lord, and it will be foolish indeed to give up this opportunity!

The king had nurtured a desire in his mind, for a long time, that he would ask and understand about the glory of this Bhāgavata Dharma. "This desire of mine will get fulfilled now, through these Mahayogis". Due to this reason only, in this verse, reference is made to the king as "very much pleased" (Paramapreetaha).

King Nimi got the intense desire to ask the question.

Hence, he asked with deep humility and a low profile! He did not want his question to go waste, and wanted to attain the desired result. "These 9 Mahayogis, by giving their replies, will fulfill my desires".

The word "Nripa" (king) has been used to denote, that king Nimi had the intelligence about the time and space ("DESA" AND "KAALA"). This type of asking question is termed as the "devise of sage Naarada"!

जनक उवाच-

मन्ये भगवतः साक्षात्पार्षदान् वो मधुद्विषः ।

विष्णोर्भूतानि लोकानां पावनाय चरन्ति हि ॥२८॥

VERSE 28 Meaning: "King Janaka told, "I am aware of the fact that you are all the actual associates of our Lord Madhusoodana (Lord Sri Narayana). You are the servants of our Lord, having got originated from Him only! You are wandering and going to various places, with a view to purify and sanctify the people of this Universe."

श्रीसुबोधिनी: राज्ञः प्रश्नमाह चतुर्भिः, अभिनन्दनं द्वयेन द्वयेन च प्रश्नो भगवत्सेवकत्वेन भगवद्धर्मवत्त्वेन च, ज्ञानं तु ब्राह्मणानां सहजत्वान् न स्तूयते, तथैव प्रश्नोपि द्वयेन लब्धपरिपालनालभ्यलाभाभ्यां, तत्र प्रथमं भगवत्सेवकत्वेन तान् स्तौति मन्य इति, दर्शनादेव परमहंसा वैष्णवा इति ज्ञातं, गोत्रादिप्रश्ने न कोपि पुरुषार्थः, आगमनप्रयोजने सन्देहः स्वार्थमागमनं परार्थं वेति, प्रथमो दर्शनादेव निवृत्तः परार्थं च प्राणिनो न स्वतः प्रवृत्तिः प्रेक्षापूर्वप्रवृत्तिश्चेयमतो भगवत्प्रेरणयास्मदुद्धारर्थसमागतं, तत्र बहिःसेवका राजसवेषधारिणो भवन्ति तैश्चास्वतन्त्रैर्न सर्वं कार्यं सिध्यत्यतः कृत्रिमवैकुण्ठादौ सनकादय इवान्येपि तत्सदृशा भगवत्सभायां तिष्ठन्ति पार्षदसङ्गतेऽपिकेचन गच्छन्ति तन्निवृत्त्यर्थं साक्षादिति मुख्यानित्यर्थः, कस्मिन्नवसरे पार्षदत्वं?

तत्राह मधिद्विइति, मधुकैटभौ हत्वा ब्रह्मणे वेदान् दत्तवान् हयग्रीवरूपेण ततश्च वेदरक्षावसरे सर्वेषां महतामवसरः, अनेन तेषां वचनं न केनापि शास्त्रेण विरुद्धमिति ज्ञापितं, कार्यार्थं भगवदाज्ञयात्रागमनसम्भावनायामपि परिभ्रमणमयुक्तमित्याशङ्क्याह, विष्णोर्भूतानीति, पालकस्य सेवका यं गृह्णन्ति तं स्वसमानं कुर्वन्तीति भूतान्यथवा भगवदुत्पन्नानि, गङ्गावत् सर्वपवित्रकरणार्थं परिभ्रमन्तीत्यर्थः, नात्र सन्देहो गङ्गैव दृशन्त इति हीत्युक्तं, भगवतैवोत्पाद्य प्रेषिता इत्युक्तं भवति, भगवद्धर्मवत्त्वेन तेषां प्रशंसा ॥२८॥

गङ्गातोप्याधिक्यार्थमाह दुर्लभ इति,

SRI SUBODHINI: The king expressed his “greetings and gratitude” through two verses. Through two verses, he asks on the twin aspects of the already “secured rulership” (i.e. his kingdom) and also about the “unsecured profit” (i.e. becoming the recipient of our Lord’s grace).

All these 9 Yogis were the “servants” of our Lord. Hence, the king is praising them by saying, “I am aware, that you are all the exalted servants of our Lord. I have realized this truth, just by getting your “Darsan”. All of you are not “ordinary” servants of our Lord. YOU ARE ALL “PARAMAHAMSA, SRI VAISHNAVAAS” (wandering Mahaatmas totally devoted to Lord Sri Vishnu). Due to this, there is no necessity or purpose to ask about your family ties and traditional lineage (Gotram). I am not rendering this “praise”, because you are all “Jnanis” — as Brahmins generally, and usually are all endowed with “Jnana” — Then, why am I doing this “praise”? Usually “praise” is given only to the attainment of this “Paramahamsa Sri Vaishnava Dharma”, which you have all attained! Hence, you are all praiseworthy!”

“May I know the purpose of your visit”? A doubt arises in my mind, as to whether you have any of your

own desires to be fulfilled by me, or certainly you must have come only to confer auspicious welfare on all of us! My doubt, on the former has disappeared, immediately after getting your "Darsan"! If it is told, that you have all come to confer benefits on others, then, usually, this also does not occur by itself! — as an external inspiration is required to do good to others. HENCE, ONLY DUE TO THE INSPIRATION OF OUR LORD, YOU HAVE ALL COME, FOR THE PURPOSE OF OUR REDEMPTION. I have realized this as the grace of our Lord!"

"Usually, the "externally oriented" servants put on "showy" dresses (Rajasik) and embellishments. But you are all completely different. You have all put off the "dress" of "Nirguna" (beyond the three qualities), and have come to me, as the Sri Vaishnava Paramahansas of the most highest order!"

"The ordinary worldly servants are not independent and due to this, they cannot achieve or perform, all types of actions. You are all the real followers of the great Sanakaadi brothers of Sri Vaikuntam of our Lord! — as you have all got manifested only from the holy "parts" (Sri Angha) of our Lord!"

"When did you all achieve this exalted status as the "followers" of our Lord? Answering this, it is said, that when our Lord had taken the incarnation as a "horseman" (Hayagreeva), after killing the two demons Madhu and Kaitabha, He had brought back the Vedas to Lord Brahma. At this time, all the great Mahaatmas were given an opportunity to attain, whatever they desired. Due to this reason, all these Mahaatmas got the power, that whatever they spoke, will not be deemed to be against the spirit of the scriptures.

heaven!

Despite the fact, that the holy Mahaatmas do not undertake to “roam” around over vast distances, these 9 Yogis, have visited the king, out of “inspiration” from our Lord! Moreover the king tells them, “You are all originated from the divine parts of Lord Vishnu! The protector of this Universe is Lord Vishnu and His servants (i.e. you all) make like themselves, those, whom they have chosen as “belonging” to them! You are all going around this Universe, like the Ganges river, which has got originated from our Lord, with a view to purify and sanctify everyone in this Universe! There is no doubt at all on this fact. The holy Ganges river is there as the clear evidence!” Hence the word “Hi” (yes, indeed) has been used in this verse, for this “firm” determination of their purifying nature. The purport of all this is that, **OUR LORD ONLY HAS CREATED ALL OF YOU AND SENT YOU HERE, FOR THE AUSPICIOUS WELFARE OF ALL OF US.** In this way, the “praise” of these 9 Yogis has been done, from the point of view of our Lord’s devotion and virtues, and not through “Jnana” etc. (i.e. “devotion” based).

Through the next verse, the “rare” nature and glory of these 9 Yogis, who have become “totally belonging” to our Lord, which is greater than the holy Ganges river, is being explained.

दुर्लभो मानुषो देहो देहिनां क्षणभङ्गुरः ।

तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम् ॥२९॥

VERSE 29 Meaning: “It is very difficult, indeed, to attain a “human” birth (body). But this body also is momentary only (impermanent and fleeting). It is most rare, indeed, to attain the “Darsan” of our Lord’s beloved

“belonging to our Lord” devotees, through this easily destroyable “human” body!”

श्रीसुबोधिनी: ‘लब्ध्वा सुदुर्लभमिदं’ मितिन्यायेन “स्वर्गापवर्गयोर्द्वार” मिति “चात्रैव मृग्य” इत्यादिवचनैश्च मातुषदेहो नौकावत् साधनं परं सन्तो नाविका इव यदि भवन्ति तदा फलं सिध्यति, न चात्र प्रत्यक्षबाधः शङ्कनीयः, हेतुस्वरूपफलैः प्रत्यक्षैर्हि स भवति तत्र हेतुप्रत्यक्ष एव फलं साधनाभावात् स्वरूपेपि, बहवः पथिका इवारण्ये विषमनद्यां प्राप्तनौका न नौकां सुलभां मन्यन्ते बहुश्रमेण प्राप्तत्वात्, चतुरशीतिलक्षयोनिष्वेका मनुष्ययोनिरितियुक्त्या बाधो निराकार्यः, देहाभिमानस्य तामसत्वाद् राजसमानुषदेहो दुर्लभ इत्यर्थः, क्षणेन भङ्गुरमारब्धनाशो न तिष्ठतीति, मानुषदेहप्राप्तिः स्वस्य दुर्लभा दुर्लभेपि दुर्लभा भगवत्प्रियप्राप्तिस्तदभावे प्राप्तापि व्यर्थानर्थहेतुश्चेति, लोकप्रसिद्ध्यभावेपि स्वानुभवः प्रमाणमित्याह मन्य इति, वैकुण्ठे स्थित्वा सर्वस्वरूपस्वधर्मान् दत्त्वा सेवकबाहुल्याय प्रेषयित्वा तत्प्रतीक्षया तिष्ठतीति वैकुण्ठस्य प्रियाः ॥२९॥

न ह्येवं समागमः पुनः सम्भविष्यति येन विलम्बः कर्तव्यः किन्तु शरीरस्योपयोगः कर्तव्य एवेत्याशयेनाहात इति, विधिसहभावाभावे सत्यनन्तत्वमात्यन्तिकत्वं, क्षेमो लब्धस्य परिपालनं, लब्धो हि दुर्लभो देहः सङ्गश्च स येनोपायेन नित्यो भवेत् स वक्तव्य इत्यर्थः, भवत इति द्वितीयं कर्म।

SRI SUBODHINI: After attaining the most “rare” human birth — through this “human” body only, a soul can attain both “liberation” and “heaven” (“Moksha” and “Swarga”). This human body is the “door” to these two places/states — Hence, the scriptures exhort, that a human being should put efforts to attain these! A human birth is compared to a “boat”, which is useful to cross a river! But, there is the requirement of a “helmsman” for a boat, and this helmsman is the Guru, without whom, a human being cannot attain either liberation or heaven!

But to get a human birth itself is rare. (i.e. with great difficulty, it is attained). As this human body has been got, after the "Jeeva" passing through 84 lakh births in different type of bodies! Moreover, due to the quality of "Tamas" arising out of the "egoistic" nature, even attaining "Rajasik" bodies are rare. Even if such "bodies" are attained, these bodies last only for some time, as they get destroyed quickly by the factor of "time" (Kaala), and when the sum total of previous "Karma" (Prarabda) intended for one "body" get exhausted.

Now, it is said here, that, not only getting a "human" body is rare, but it is VERY VERY RARE to get the "Darsan" of THE MOST BELOVED DEVOTEES OF OUR LORD. It is really a waste of having taken a human birth, if one is unable to get the "Darsan" of our Lord's true devotees! This body then becomes the cause for creating all types of "difficulties" instead! "Though this factor is not fully known to everyone in this Universe, I am able to tell this, through my own experience. OUR LORD WHO IS IN SRI VAIKUNTAM, SENDS HIS OWN DEVOTEES, ENDOWING THEM WITH HIS OWN DIVINE FORM, AND HIS OWN AUSPICIOUS QUALITIES, FOR THE PURPOSE OF MAKING HIS OWN CHILDREN ATTAIN THEIR OWN LOST DIVINITY AND BECOME "BELONGING TO HIM" (BHAGAWADEEYA) AND ALSO BE SENT BACK TO SRI VAIKUNTAM, AFTER PROGRESSING THEM, IN "BHAKTHI" TO OUR LORD! IN FACT, IT IS SAID, THAT OUR LORD IS VERY EAGERLY AWAITING THEIR RETURN TO SRI VAIKUNTAM! DUE TO THIS REASON, THE TRUE

DEVOTEES OF OUR LORD, WHO ARE BELONG-
ING TO HIM, ARE “BELOVED” OF OUR LORD!

Without the “Darsan” and “association” of these
“Helmsmen” (Guru) the “boat” of the “human” body
cannot reach the other shore!

This sort of opportunity to get our Lord’s “Darsan”
will not be available again. Hence, one should not lose
this opportunity at all. Very quickly, a person should use
his body, and make this gift of a human body “meaningful”
(successful). Now the king is asking the question, for
the sake of “liberation”, as per the next verse.

अत आत्यन्तिकं क्षेमं पृच्छामो भवतो नद्याः ।

संसारेस्मिन् क्षणार्धोपि सत्सङ्गः शेवधिर्नृणाम् ॥३०॥

VERSE 30 Meaning: “Oh, sinless devotees of our Lord! now, I have got a “human” body and the very rare (unattainable) meeting with the greatest devotees, who belong to our Lord! I am now asking you, as to how I can achieve that state, through which I am able to attain permanent and everlasting welfare (i.e. what is the way?).”

[NOTES: The very “rare” human body has been got, but this “body” is momentary and fleeting. The “association of the highest devotees of our Lord” (Satsangh) also happens rarely. Because of the “rare” nature of these two, the king asked for that state of attainment, through which both of these are permanently attained, as he considered this as the most highest permanent welfare.]

श्रीसुबोधिनी: पदार्थद्वयस्य दुर्लभत्वेपि प्रारम्भकपापसम्भवान् नास्मच्छरीरेण कार्यसिद्धिरतो नद्या इतिसम्बोधनं, प्रतिबन्धकाभावाय ‘विष्णोर्भूतानी’

तिहेतुः, आत्यन्तिकक्षेमस्योत्कर्षं वक्तुं कैमुतिकन्यायेनाह संसारेस्मिन्निति, स्वव्यतीरिक्तानि क्षुद्राणि फलानि दातुं न बहुलकालस्थितिरपेक्ष्यते निधिप्राप्तौ दारिद्र्यमिव ज्ञानदानेन संसारदुःख- निवृत्तिरित्यर्थः, अतः सदिति सामान्यपदं, नरत्वमेवाधिकारिविशेषणम् ॥३०॥

SRI SUBODHINI: Two "rare" things have been attained. But due to one's sins, it may not be possible to attain the highest goal with one's own efforts. Hence, "it is necessary for me to have the nectar of your instructions to attain success. The reason is, that all of you are "sinless"! Due to this, there will not be any difficulty to attain success. Moreover, you have all got originated from our Lord Vishnū.

With a view to describe the permanent and everlasting nature of the highest welfare (of attaining true Bhakthi to our Lord), the king says that, in this world, even if "the association of the true devotees of our Lord" (Satsangh) takes place for a split second only, all obstacles on the way are removed, and a devotee attains the highest success automatically! Why? "Satsangha" is a type of "wealth or treasure"! Like on getting a "treasure", the poverty of the poor person is removed without any effort or through any other means, in the same way, the happening of "Satsangha" even for a split second, automatically removes the obstacles, and confers the desired result immediately. The "human" body is the deserving one to attain this.

धर्मान् भागवतान् ब्रूत यदि नः श्रुतये क्षमम् ।

यैः प्रसन्नः प्रपन्नाय दास्यत्यात्मानमप्यजः ॥३१॥

VERSE 31 Meaning: "If we deserve to listen to that "Dharma" (way), then kindly teach us about the

“Bhāgavata Dharma”. The compassionate Lord, becomes pleased with the devotee practicing this “Dharma”, and despite being birthless, our Lord, gives His own “Aatma” to these devotees, who have consecrated their “Aatmas” to our Lord (through the practice of this “Dharma”).”

श्रीसुबोधिनी: अलभ्यलाभं पृच्छति धर्मानिति, भागवतधर्माः कदापि न प्राप्ताः, योगस्यक्षेमाभावे ह्यप्रयोजकत्वमत आह यदि नःश्रुतये क्षममिति, स्वरूपयोग्यतायां भगवच्छ्रवणतुल्यं चेत् तदा धर्माणां तादर्थ्यता भवति धर्माणां योगत्वाय पूर्वापेक्षयाधिकं फलत्वमाह यैः प्रसन्न इति, अनुष्ठितैर्धर्मैर्भगवत्प्रसादो नियतः प्रपत्तिरधिकारिविशेषणमधिकं (पूर्वश्लोके नरत्वमेवोक्तं ततोधिकमित्यर्थः), अन्यस्यानात्मनिवेदिनो भगवानात्मानं न समर्पयति. प्रसादे कीर्त्यादिदानपुरःसरमात्मदाने च धर्माणां हेतुत्वं, ‘वरं’ वृणीमहेथापीति प्रसादेपि प्रार्थनायाः क्रियमाणत्वात्, अपिशब्देन भक्तसङ्गं धर्माणामनन्यहेतुत्वाय, न सम्बन्धेन प्रयच्छतीत्याहाज इति, एवं प्रश्नद्वयं सिद्धम् ॥३१॥

मध्ये नारदो वसुदेवं सावधानं करोत्येवमिति,

SRI SUBODHINI: The question is asked, with a view to attain “unattainable welfare or profit”. “Please teach us the “Bhāgavata Dharma”, as we have not yet attained this i.e. we have not heard about this.” If this “Bhāgawata Dharma” is not practiced or protected, then there is no purpose in attaining the “unattainable welfare or profit”. Please tell us about this “Dharma”, if you think, we deserve to know and hear about this. Only a deserving “hearer” can listen about this, from an ideal “Guru”, and in this way, this “equal” nature, between the hearer and the speaker only ensures the attainment of the limitless welfare!

A description of the exalted result and welfare

conferred by this "Dharma" is made here. OUR LORD BECOMES VERY PLEASED WITH THIS BHĀGAVATA DHARMA. DUE TO THIS, HE SHOWERS HIS GRACE ON THE DEVOTEE. Those devotees, who practice and protect this "Bhāgavata Dharma" are deserving, due to their full and total consecration of their "Aatmas" to our Lord! (full surrender). Through this, our Lord, despite being "birthless", in turn, gives up (offers) His own "Aatma" to these devotees! Conversely those persons, who do not surrender their "Aatmas" to our Lord, are not responded to by our Lord, by the offering of His own "Aatma"! As there is no "task" done, without a "cause" for it, our Lord confers His grace only on those devotees, who consecrate their own "Aatmas" to our Lord with love, through the way and path of Bhāgavata Dharma!

In the 3rd chapter of 4th canto of Sri Bhagavatam, it is said, that the "Prachetas" (the brothers) had asked for a "boon", even after the Lord had got fully pleased with them (VARAM VRINEEMAHE ATHAAPI). Through the word "Api" (also), it is indicated, that the association with a devotee (Bhaktha — Sangha) is the most important cause for the rise and origin of this Bhāgavata Dharma. The word "Aja" (birthless) indicates, that it is not, that our Lord showers His grace, no sooner the relationship with Him or His devotees takes place! But our Lord's inherent divine loving nature is such, that HE GIVES UP HIS OWN DIVINE SELF TO HIS "SURRENDERED" DEVOTEES! In this way, both the questions were asked.

Through the next verse, in the middle, sage Naarada has requested Sri Vasudeva to listen to "this" with due concentration.

नारद उवाच—

एवं ते निमिना पृष्टा वसुदेव महत्तमाः ।

प्रतिपूज्याब्रुवन् प्रीत्या ससदस्यत्विजं नृपम् ॥३२॥

VERSE 32 Meaning: “Sage Naarada began to tell Sri Vasudeva, “Oh, Sri Vasudeva! When Nimi asked, in this way, the 9 Mahayogis, who were totally belonging and devoted to our Lord, after greeting the king, the priests and all those, who were assembled there, began to speak, with love.”

श्रीसुबोधिनी: महत्तमा इति तस्याधिकारमपि सम्पाद्य धर्मान् वक्ष्याम इत्युक्तं भवति, हितं वदति कारयति योग्यं कृत्वा च कारयतीति तथा, प्रतिपूजनं बहिरेव, ससदस्यत्विगितिवचनान् मुख्यमेकं गौणद्वयं च वक्तव्यमिति सूचितम् ॥३२॥

SRI SUBODHINI: Sage Naarada decided to tell only after making the king “fit” (deserving) to hear this instruction. With this desire in mind, sage Naarada has hailed these 9 Mahayogis as the “highest Mahaans” (personages) — to denote, that these 9 Mahayogis were of the “highest” order, and belonging to our Lord at all times! These 9 Mahayogis had the capacity and power in them, which can make even an “undeserving person”, “deserving and fit” to receive the grace of our Lord - through their power of love or through the power of their “association” (Satsangha).

These 9 Mahayogis being of the “highest” order, made the king “deserving and fit” through their greetings! In the verse, the presupposition of “Prati” has been given to indicate, that due worship and service was also performed to these Mahayogis. The king was not alone here. He was accompanied by the priests and other

members of the Assembly. All of them were together now, and it is said, by our Shri Mahaprabhuji, that there was one "result" viz. "liberation" or "Moksha" and 2 ways viz. human body and Satsangha!

[NOTES: (1) Mahaan — positive — A great person, who always confers welfare.

(2) Mahatharaha — comparative - Not only he confers welfare, but makes everyone confer welfare to all.

(3) Mahathamaha — superlative — He makes even an "undeserving" person into a "deserving" one, and confers welfare.]

कविरुवाच -

मन्येकुतश्चिद् भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।
उद्विग्नबुद्धेरसदात्मभावाद् विश्वात्मना यत्र निवर्तते भीः ॥३३॥

VERSE 33 Meaning: "Kavi, one of the 9 Mahayogis spoke, "In this "Samsaara", (of births and deaths) due to the attitude of treating the perishable body, children, etc as one's own "Aatma", the intellect of worldly person gets affected with the sorrow of the three types of physical etc. Due to this, there is also the constant fear of death etc. The only way to get this person released from this fear, and all other types of fear, is to serve and worship the lotus feet of our Lord Achyuta at all times."

श्रीसुबोधिनी: तत्र मानुषदेहसत्सङ्गयोः प्राप्तौ मोक्षावश्यम्भाव इति तदुपायप्रश्नो भगवद्धर्मप्रश्नश्चेतिप्रश्नद्वयं, तत्र समुदाये पृष्ठस्य मुख्यपर्यवसानादतिनिपुणः कविराह सर्वत्रकुशलस्तत्र प्रथमस्योत्तरमाह, भक्तिमार्गेण गोविन्दभजनमित्युक्तं भवति, अन्यस्य स्वपरनिर्वाहकत्वाभावात्, उद्विग्नबुद्धेरितिवचनाद् वैराग्यरागाभाववुक्तौ "न चेद् यतेरन् न पुनर्मृताये"

तिवचनाज् जन्मफलं पुत्रजन्ममरणाभावायेति, तत् सर्वथा भयं, तत्र कर्ममार्गे प्रवाहस्य बाधकत्वं ज्ञानमार्गे त्वनधिकारो विषयिणोप्यापातत एवानुद्वेगः, ज्ञानोत्तरं तु सर्वथा तद् वैराग्यसाध्यं तत् सहसा न निर्वहत्यतः सुगमोपायप्रेक्षोः केनाप्यंशेन च्युतिरहितस्य चरणसेवैवोपाय इति, एतदभावे मानुषदेहसत्सङ्गयोर्वैफल्यं, नन्वेतस्यैव कथं निर्वाह इत्यत आह मन्य इति ममैवं विचार इत्यर्थः, जगन्नाथादिस्थानेषु क्वचिद् गत्वा मरणपर्यन्तं भगवत्सेवायां न किञ्चिद् बाधकमित्यर्थः, गृहस्था देवा रोगाश्च न तत्र बाधका भविष्यन्तीत्यकुतश्चिद्भयं, तत्र हेतुरच्युतस्येति, ये हि स्वस्थानाच्युतास्ते बाध्यबाधकतां प्राप्नुवन्ति भगवांस्तु न स्थानाच्युतस्तत्सम्बन्धाच्युता इव भवन्तीत्यर्थः, पादाम्बुजमित्यवतारादि, असमासादेव गम्यते, समीपे स्थित्वा यथायोग्यकरणमुपासना, अत्र मानुषदेहे, एतदेव नित्यं परं गमनार्थं साधनमुद्वेगः प्रवाहव्यावृत्त्यर्थं बुद्धिरिति वृक्षधर्मत्वान् नाशकत्वादस्य देहस्य तत्रात्मबुद्धिरज्ञानात् कृतेति, विश्वात्मनेति फलं, “मृत्युरस्मादपैती” तिन्यायात्, यत्रोपासनानायामुत्पत्तिमारभ्य तद्ग्रसनार्थं सङ्गे स्थितस्तदा निवर्तते सर्वांशेन नैवमन्यस्मिन्नुपाये मृत्युर्निवर्तत इत्यर्थः, ‘भयनामाभ्यपद्यते’ तिवचनात्, अकिञ्चित्करत्वाय स्त्रीपदप्रयोगः ॥३३॥

SRI SUBODHINI: If a person has attained both the “human” body and the “Satsangha” of the great devotees of our Lord, then, “liberation” can certainly be attained. Hence what is the way for this? When there are more than one “speaker”, then the burden of replying falls on the most important among the speakers. In this way, this duty came upon Kavi, who was very devoted and adept in the highest knowledge (and important also). He now began to reply to the first question viz. What is the way for this?

As per the path of devotion (Bhakthi), the worship of our Lord Govinda, is the only way. Through this service and worship, a devotee gets rid of all his various types of “fears”! Our “obstacles” cannot be fully removed

through “Jnana” (knowledge) and “Karma” (actions). These “paths” cannot also confer the desired results of the devotee. Why? Usually, due to the stressed and sorrowful mind, devotees will not be able to attain the spirit of “detachment” (Vairaagyam) necessary for attaining “Jnana” (knowledge). Moreover, the “desire”, which is necessary to walk in the path of “action” (Karma) is also missing! Hence, both these paths cannot remove the fear of a devotee! But the fear of death continues and remains! The main goal of a human life is to end this cycle of births and deaths. Both the paths of “Jnana” and “action”, have been found to be unsuitable for this goal (for reasons given above).

In this way, the devotee feels stress and strain from all the four sides. There is an easy way to overcome all types of fears for this devotee. THE SURE PATH IS TO GET THE GRACE OF OUR LORD BY SERVING AND WORSHIPING THE HOLY LOTUS FEET OF OUR LORD SRI ACHYUTA (OUR LORD SRI KRISHNA). IF THIS SERVICE AND WORSHIP ARE NOT DONE, THEN THE ATTAINMENT OF A “HUMAN” BODY AND “SATSANGHA” BECOME WASTEFUL INDEED!

How can we say, that service and worship of our Lord is the only way? On this, Mahayogi Kavi says that, “I am of this opinion” (Manye) our Shri Mahaprabhuji adds here”. “It is my conclusion that a devotee should go to places like Jagannatha temple at Puri and others and stay there till his death. He should render worship and service to our Lord, there, with great love. For this devotee, who leads such a type of life, “no obstruction” can come, in his path of love for our Lord! In these places, no one will create an “obstruction” viz. householders,

celestials or even diseases! In this way, he becomes "fearless" from everyone, as no one can give him "fear" at any time! What is the reason for this? Because, he renders worship and service to Lord Achyuta, who has no "decline" of any sort, at any time! The devotee also attains a state, wherefrom, there is no "decline" at all for him!"

The words "lotus feet" are used to indicate the "incarnations" etc. of our Lord! This meaning is understood through the "non-joining" of the two words of "Achyuta" and "Padaamabujam" (i.e. our "Lord" and "His lotus feet"). The word "Upasana" (worship) is used to indicate, that an ideal devotee should stay near our Lord's holy place (i.e. near our Lord) and should serve and worship our Lord, as appropriate (i.e. as capable). Having this human body, a devotee can easily stay near his beloved Lord and serve and worship Him at all times. This is the most natural simple way to please our Lord and attain His grace! This body is perishable, as it follows the way of a tree! (growth - death etc.). Regarding this body as the "Aatma" is due to the "ignorance" (Ajnana). Through the nearness to our Lord and service, this "ignorance" gets destroyed. This devotee then gets the vision that THIS ENTIRE UNIVERSE IS THE FORM OF "AATMA" ONLY. THIS VISION AND REALIZATION ENABLES THE DEVOTEE TO ATTAIN SUCCESS. THIS "RESULT" ENABLES THE DEVOTEE TO CONQUER DEATH IN EVERY WAY! (MRITHYU RASAMĀDAPAITI). All this happens, from the beginning to the end, due to the devotee living near our Lord, and keeping the company of those exalted devotees, who belong to our Lord only. This cannot happen, due to any other reason or way!

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये ।

अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान् ॥३४॥

VERSE 34 Meaning: “Our Lord has provided this path of “Bhāgavata Dharma”, so that, the foolish human being also can, very quickly attain His own “Aatma” (divine self). Know this, is the sure way to attain our Lord.”

श्रीसुबोधिनीः द्वितीयस्योत्तरमाह य इति, द्विविधा हि भगवद्धर्मा गीतायामुक्ता “यत्करोषी” त्यादिश्लोकद्वयेनैके “मन्मना भवे” त्यपरे, उभयेषामप्यात्मलब्धिः फलं परम्परया साक्षाद्वा, अन्यैरप्युक्ता “आत्मलब्धये शृण्व” न्तीत्यादिना, भगवतापि प्रयोजनान्तरार्थे “सर्वधर्मान् परित्यज्ये” त्युक्तमस्ति, तत्र ये धर्मा वै निश्चयेन साक्षाद्भगवत्फला एव भगवद्विषया एव कायवाङ्मनोभिर्व्यस्तैः समस्तैर्भगवतैव च प्रोक्ता “मन्मना भवे” ति ते भागवताः, सर्वत्र भगवत्सम्बन्धाद् हीत्युक्तं, आत्मा भगवान्, “अञ्जः पुंसामविदुषा” मिति कर्मभक्तिज्ञानानां सहकारित्वं निषिद्धं, पुरुषो हि स्वतन्त्रः, प्रत्येकं ते भगवत्प्राप्त्युपायाः, अत्रापि सर्वप्रसिद्धिरिति हीत्युक्तं, विजातीयसहिताः प्रत्येकं त उपाया मार्गाः, “मनसैवानुद्रष्टव्य” मितिज्ञानमार्गः, द्वितीयतृतीयौ स्पष्टौ, ‘नम इति सदुपशिक्षा’ कर्तव्यनिर्धारत्वेन भगवति साधारणं सर्वेषां, त एव प्रधानभूता मिलिता भगवद्धर्मा इति विशेषः, स्वतन्त्रफलरूपत्वं तेषां वक्तुं वाक्याद्यन्तयोर्निर्देशप्रतिनिर्देशौ, विद्धीति नात्र सन्देहः कर्तव्यः ॥३४॥

सर्वमार्गापेक्षयोत्कर्षं वक्तुं प्रवाहमर्यादयोर्बाधकत्वाभावमाह,

SRI SUBODHINI: The second question is being answered. Our Lord has told two types of “Dharma” in His Gita. (1) Through the two verses “whatever you do” (YAT KAROSHI) — i.e. all the tasks done, like eating, drinking etc. should be consecrated to our Lord, so that, the devotee attains our Lord, having got fully released from the bondage of “Karma” (actions). (2)

Through the verse “put your mind in Me, become My devotee, worship Me only, prostrate to Me only – by doing all these, you will attain Me only” (MANMANA BHAVA) – through this, our Lord has spoken about His Bhakthi. By following these two paths, a devotee will get his quality of “Satwa” (harmony) increased and attains the actual “Darsan” and realization of our Lord. Through the words used by our Shri Mahaprabhuji, it is said, that many others have also told about this “Bhāgavata Dharma”. Our Lord, in the Gita, with a view to emphatically declare, that the path of “surrender” is the most easy and the greatest path has told that, “Please give up every type of Dharma and surrender to Me totally”. (SARVA DHARMAAN PARITYAJYA MAAMEKAM SARANAM VRAJA).

That “Dharma” is “Bhāgavata Dharma” which confers the result of actual “Darsan” (realization) of our Lord, either through the body, words or mind put together or separately. This “Dharma” (path or way to attain our Lord) is in this way, directly connected and related to our Lord. The word “Hi” (yes, indeed) has been used here to indicate, that this “Dharma” or path is certainly and conclusively connected and related to our Lord! The word “Aatma” is used to indicate our Lord (Bhagawān).

In this verse, the “cooperative-help” of the paths of action (Karma), knowledge (Jnana) and devotion (Bhakthi) has been negated (i.e. these are not necessary), because, the practice of this “Bhāgavata Dharma” makes both the most intelligent (wise) and the “illiterate” person attain our Lord, very quickly. The devotee, who has surrendered to our Lord, is really independent, as he is not made to become a “servant” of any other path! (i.e. he need not

follow any other path). Hence, this Bhāgavata Dharma is the only easy way to attain our Lord, and this "fact" is well known in this Universe. This "truth" is further reemphasized, through the use of the words "Hi" (yes, indeed) for the second time!

In view of the above, we have to get determined that, in every way, (i.e. among all the "paths and ways" to realize our Lord), the practice of "Bhāgavata Dharma" is the surest and the most important way to attain our Lord! The other "ways" of "caste — Aashram" Dharma, the path of knowledge, action and devotion, usually become complementary to the main "royal path" of "Bhāgavata Dharma". There is no doubt on this at all.

This "Bhāgavata Dharma" is the "best" among all the paths. Due to this, other paths ("Pravaaha" and "Maryaada" paths) cannot become "obstructive" to this path. This is being described through the following verse.

यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित् ।

धावन् निमील्य वा नेत्रे न स्वलेन् न पतेदिह ॥३५॥

VERSE 35 Meaning: "Oh king! the devotee, who has fully got established in this "Bhāgavata Dharma", never gets confounded or confused (i.e. forgetting) through any other paths! Even, if, this devotee, runs through this path, blindfolded, he never strays away from this path or falls from it! In other words, he never has any obstruction or difficulty in attaining our Lord! He attains our Lord, very quickly."

श्रीसुबोधिनी: तेषामास्थितिः कायवाङ्मनसां तदीयत्वं, लोके हि बहवः प्रमादाः सम्भवन्ति कालविशेषेण च, राज्ञां चायमनुभवो

मनुष्याधिकारकश्च दण्ड इति, प्रवाहे बाधाभावमुक्त्वा मर्यादायामप्याह धावन्निति, शीघ्रमुद्देश्यदेशगमनं धावनं मध्ये मध्ये क्रियोल्लङ्घनं वा, शास्त्रगुरु श्रुतिस्मृती वा नेत्रे, स्खलनं गतिकरणस्य विघातः, पतनमयविनः, इहेति धर्मेषु समवालुकाभूमिवत्, त्वरायां साधनपरित्यागे शास्त्रगुरुल्लङ्घने फलविलम्बः फलाभावो वा न भवतीत्यर्थः ॥३५॥

एवं श्लोकद्वयेन मुख्या भागवता धर्मा उक्ताः प्रथमानाह (कृपायुक्ताधिकारिणा पूर्वं कर्तव्यानित्यर्थः) श्लोकत्रयेण कायेनेत्यादिना,

SRI SUBODHINI: When a devotee gets established fully and firmly in this “Bhāgavata Dharma” i.e. the devotee becomes fully “belonging to” our Lord, through his body, words and mind, the various “obstructions” which are caused by the factor of “time” (Kaala) do not come in the way of this devotee. These “obstructions” are caused by the wicked nature of sinful persons and the kings usually give punishment to these offenders! But these “actions” do not affect the devotee, who has become “totally belonging” to our Lord! After telling about the “flow” (Pravaaha souls) path, now, it is said, that even those souls who are in the “Maryaada” path (orderly scriptural spiritual path) do not get “obstructed”, in any way! When these devotees, get merged in this Dharma of becoming totally belonging to our Lord and even if they were to run, blindfolded, quickly, with a view to attain our Lord, in this path, then, these devotees do not swerve out of this path or fall down at all, even if they were to violate the rules on this path! (i.e. as they have already become “totally” belonging to our Lord, and our Lord will always protect them from any fall or decline). They never encounter any obstruction to attain our Lord! DUE TO THE INGRESS OF INTENSE LOVE FOR OUR LORD, THESE DEVO-

TEES MAY CLOSE THEIR EYES AND, IN THIS PROCESS, VIOLATE THE INSTRUCTIONS OF THE GURU AND THE SCRIPTURES TOO! EVEN WITH THESE, DUE TO THE GRACE OF OUR LORD, THE DEVOTEE ATTAINS HIM, WITHOUT FAIL! Not only this devotee, certainly attains our Lord, he also does not get any injury to his "body" - as this path is paved, for this devotee, in a "tender soft dusted" way (with the grace of our Lord). Due to this reason, the "Bhagavata Dharma" is the highest of all paths!

Through the above two verses, the main and important "Bhāgavata Dharma" has been explained. Now through the next three verses, whatever is supposed to be done by those who "belong" to our Lord, in the first instance, is being explained.

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वानुसृतस्वभावात् ।
करोति यद्यत् सकलं परस्मै नारायणायेति समर्पयेत् तत् ॥३६॥

VERSE 36 Meaning: "A soul should offer, as an act of consecration, to Sri Narayana only, all the actions done by it, as per it's own intrinsic nature, through the body, words, mind and the senses, be it worldly or of Vedic nature."

श्रीसुबोधिनी: 'यत् करोषी' त्यत्र लौकिके कर्तृत्वभोक्तृत्वे होमदाने पूर्वकाण्डेकर्तव्ये तपश्चोत्तर काण्डस्थमिति लोकवेदयोः समर्पणमुक्तं, ततश्च केवलस्य समर्पणस्य सुखं दुःखाभावः फलं चोक्तं, त्यागयोगसहितं य मोक्षद्वारा स्वप्राप्तिः "सन्न्यासयोगयुक्तात्मे"ति तथा चात्मनिवेदिनो विशेषण वदति "प्रपन्नमि"ति प्रश्ने वचनात्, आत्मनिवेदनं [यद्येवं तर्हि निरर्थक उपदेश इत्यत आहुरात्मेत्यादि तथा च तदर्थमयमुपदेश इति न वैयर्थ्यमित्यर्थः] एव सर्वस्य समर्पणेपि पूर्वश्चभावानुवृत्त्यां भगवन्तमात्मनिवेदनं च विस्मृत्य लौकिककर्तृत्वेन करोति तस्यैव समर्पणमिति विशेषः', त्यागो [सन्न्यासशब्दोक्तः]

स भगवद्भजनार्थं इति सन्नयासस्थाने भक्तिरुक्ता, कार्यसमर्पणं भक्तियोगश्चेति श्लोकत्रयेण निरूप्यते, आद्यमाह, ज्ञानप्राधान्येन क्रियाप्राधान्येन वा करणं तत्र कायवाङ्मनोभिरिन्द्रियैश्चेतिक्रिया, बुद्धिस्वरूपेणेति ज्ञानं, “ज्ञात्वाज्ञात्वा वा” करणं यद्यदितिकरणे पृथक्त्वं समर्पणे ह्येकत्वं, विहितनिषिद्धानां लौकिकालौकिकानां च कृतानि तुभ्यं समर्पयामीति न किन्तु तुभ्यमेव कृतानीति, स्वभावात् भिन्नतया कृतमपीत्येवं समर्पयेत् (एवं सति स्वाभाविकमसमर्पितं सद् दोषावह भविष्यतीति तस्यापि भगवदर्थत्वं यथा भवति तथा कृत्यर्थं प्रभुचरणैः स्वतन्त्रव्याख्यानमस्य कृतमिति न विरोधगन्ध इति बोध्यम्॥) ॥३६॥

SRI SUBODHINI: In the Gita, our Lord had declared, that a devotee should offer to Him only, all the worldly and the Vedic actions, which he would do, as an act of “Arpanam” (consecration). In the Vedas, in it's earlier portion, rituals and sacrifices have been prescribed (Karma). In the latter portion, action such as penance etc. have been prescribed. All these actions, it is now said, should be consecrated to our Lord, who is the “Paramaatma” — the highest soul! By doing this action of consecration of all these worldly and Vedic actions to our Lord, a devotee attains happiness, as all his sorrows are ended, through the grace of our Lord.

As it has been said, “along with Yoga and renunciation” (SANNYAASA YOGA YUKTHĀTMA) — a devotee should consecrate all his actions, while being fully detached and having his mind established in our Lord only. The devotee, in this way, joins his own “Aatma” with our Lord, and due to this, he attains our Lord only, through the process of “liberation” (Moksha).

The other type of “Jeeva”, who has surrendered to our Lord, (Saranaagati) and consecrates his own

"Aatma" to our Lord, to this devotee, our Lord, in turn also, consecrates His own "Aatma" to this devotee. In this way, there is this "subtle" difference between the devotee, as described, in the earlier paragraph and the devotee described here. Hence, IT IS INDEED, THE HIGHEST BLESSING TO TOTALLY SURRENDER TO OUR LORD AND CONSECRATE ONE'S "AATMA" (I.E. EVERYTHING). The devotee who surrenders to our Lord, and does this consecration of his "Aatma", is the truly "surrendered" devotee, as he consecrates everything — of his body, words, mind, senses and his nature itself — to our Lord! Even, due to the force of habit or latent tendencies, if this "Jeeva" forgets this "consecration", and begins to undertake actions of the worldly nature (i.e. if he gets changed), even then, he should offer these "actions" also to our Lord only, as an act of consecration. By doing like this, he will not meet any further "obstructions" in his life. This is the "special" feature or aspect of a truly surrendered soul! This "consecration" is of the form of "renunciation" (Thyaaga). That is why, instead of describing this as "Sannyasa", the word "Bhakthi" has been used to indicate this.

In this way, (1) through the 36th verse, a devotee is told to consecrate his "duties" to our Lord, (2) Bhakthi or pure devotion to our Lord is explained through the 37th verse and (3) "Yoga" has been explained in 3 verses (from 37th verse).

In the first instance, it is said, that any "action" done through giving importance to the ideas of "Jnana" (knowledge) or "the action itself" (Kriya) — both of these should be consecrated to our Lord only. By the term of "action-oriented tasks" (KRIYAPRADHAANAM),

what we mean, are those actions done through the body, words, mind and senses. The "knowledge" (Jnana) oriented actions are those, which are done through the intellect etc. But, whatever is the nature of these actions, THERE IS ONENESS AND UNITY IN THIS PROCESS OF CONSECRATION OF ALL THESE TO OUR LORD ONLY! In this way, actions, done as per the scriptural rules, or done by violating the scriptural rules, worldly tasks or "supernatural" tasks — whatever type of actions are done - all these should be consecrated to our Lord. Not only this, the devotee should feel, that "Oh Lord! I have done all these tasks only for your sake, though, through my own nature, I might have done them, in an improper or different way! But, as I have done all these actions, for your sake only, Oh Lord! with your grace, let these actions get related to You, and get consecrated to You!"

भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।

तन्माययातो बुध आभजेत् तं भक्त्यैक्येशं गुरुदेवतात्मा ॥३७॥

VERSE 37 Meaning: "(1) Becoming "uninterested" in our Lord (i.e. "ignoring" our Lord). (2) Attachment to pleasures and deep faith in "duality" — through these two negative factors a person gets "fear"! These three types of "blemish" arise, in a "Jeeva" due to the power of "Maya" (illusory power of our Lord)! Through this "Maya", a "Jeeva" becomes ignorant of it's own divine nature, and regards itself as a mere "body" only! This further leads to regard this Universe as something else i.e other than the highest truth of Brahman. Due to this, the "Jeeva" tries to establish it's "lordship" on everyone and everything! This in turn leads the Jeeva to get fully submerged into the "Samsara" of "me and myself" (ego

and attachment) — All these happen, due to the power of “Maya”! A wise person, desirous of crossing over this control of “Maya” should develop one-pointed devotion to our Lord and serve and worship Him! The Guru sent by our Lord should be realized and regarded as the Lord Himself!”

श्रीसुबोधिनी: द्वितीयमाह, “मामेव ये प्रपद्यन्त” इतिवचना ‘देवकारेण सर्वेषां मन्येषां’ मनुपायत्वमाह, मायामोहेनास्मृतिः, अतो देहोहमस्मीतिविपर्ययः, सर्वस्य हेतुर्मूलभूत ईशादपेतत्वं, तदपि सृष्टिर्मायया पुनर्मायया भोगाभिनिवेशेन भयं, एवं दोषत्रयजनकमायानिराकरणायासमन्तात् तमेव भजेद् “भक्त्यैव तुष्टिमभ्येति” इतिवचनात्, ईशो ह्यनन्यतयैव सन्तुष्यति, नन्वनन्यता न सम्भवति स्नेहस्य त्रिनिष्ठत्वादत आह गुरुदेवते आत्मा यस्येति, परमप्रेमार्थं चैतदुक्तं, भक्तेश्चिन्तामणिवद् बहुसाधकत्वान् न काचिच् चिन्ता ॥३७॥

SRI SUBODHINI: In this “Bhāgavata Dharma”, what is the second “duty” to be done by the devotees, who have become “belonging to our Lord”? This is being explained now. The Lord’s power of “Maya” (illusion) has deluded the Jeeva. There is no other way, except to surrender to our Lord, if a person desires to get rid of the bondage and control of this “Maya”. This truth has been clearly explained by our Lord Himself, in the Gita, when He said, “He who surrenders to Me only crosses over this Maya”. The word “Yeva” (only this) is used by our Lord to emphasize the fact, that this “surrender” is the “only path”, and that, there is no other way for this! In this way, the Lord has clearly stated. A “Jeeva” forgets his own “divine nature” or his “relationship” with our Lord (i.e. forgetting our Lord) due to the “infatuation” (Moha) caused by our Lord’s power of “Maya”! In this, the “Jeeva” says that, “I am this body only” and due to

this, he functions through this false identification in his intellect! THE ROOT CAUSE, FOR ALL THIS, IS THE "SEPARATION" FROM OUR LORD ONLY! EVEN THIS HAS HAPPENED ONLY THROUGH "MAYA" — THIS "MAYA" HAS CAUSED THE SENSE OF "ATTACHMENT" TO THE PLEASURES OF THE SENSES. THIS FURTHER LEADS TO "FEAR". TO GET RID OF THIS FEAR, A "JEEVA" SHOULD TOTALLY SURRENDER TO OUR LORD ONLY AND SERVE/WORSHIP HIM, IN ALL WAYS! — AS IT IS OUR LORD'S OWN "MAYA", WHICH HAS MADE THE "JEEVA" ROAM AROUND IN THIS "SAMSAARA" (OF BIRTHS AND DEATHS) ONLY THROUGH ONE-POINTED DEVOTION (BHAKTHI), OUR LORD GETS PLEASED! A "JEEVA" CAN PLEASE OUR LORD ONLY THROUGH THIS "ONE-POINTED" (ANANYATA) BHAKTHI (DEVOTION).

Usually, "one-pointed" devotion becomes difficult, as one's "love and attachment" usually remain on three things. That is why, it is said, that one should regard one's "Guru" as the Lord Himself, fit for being worshipped and served! — and one should regard the Guru as one's own "Aatma" only! In this way, a devotee should think "alike and same", both his Guru and our Lord, and through this, this "one-pointed" devotion is attained. In this way, the Guru, the deity and the "Aatma" are regarded as ONE only! And, due to this, all the three become fully merged in our Lord only (Bhagawanmaya). Thus, through the unity of all these three, the love and attachment (Sneham) of the Jeeva becomes "united", (one), and this results into "one-pointed" devotion! This exalted state mitigates the power of "Maya", and leads to the attainment

the object as "real" in a "dream" or in the state of "arjuna"

of our Lord! BHAKTHI IS THE CELESTIAL JEWEL OF "CHINTAMANI", AND IS ABLE TO CONFER ALL BENEFITS/RESULTS. HENCE, A DEVOTEE SHOULD NEVER HAVE ANY ANXIETY ON THIS.

अविद्यमानोप्यवभाति हि द्वयो-

ध्यातुर्धिया स्वप्नमनोरथौ यथा ।

तत् कर्म सङ्कल्पविकल्पकं मनो बुधो-

निरुन्ध्यादभयं ततः स्यात् ॥३८॥

VERSE 38 Meaning: "Through the power of our Lord's "Maya" (illusion) a "Jeeva" gets attached to his body, houses etc. — considering all these as his own "Aatma"! This gives rise to "ego" and "mineness" (attachment); which leads to deep attachment to "Samsaara" (of lives and deaths). This "attachment" to the Universe, is false, as the "Samsaara" (Universe) itself is unreal (not existing). Even then, the "Jeeva" regards this as "real"! Why? This doubt is removed by telling that, like the intellect of a person who is contemplating, is able to conjure up and see as real, even the non-existent objects in one's dreams and desires! This "action" is caused by the mind's "wavering and conjuring" nature (Sankalpa and Vikalpa). In other words, it is the mind only, which shows the "non-existent" objects/persons, as truthful and existent! Hence, it is necessary to stop this mind, through Nirodha (pure and loving devotion to our Lord) and through this Nirodha only, the mind can reach the state of fearlessness (Abhaya) and this entire process is know as "Yoga"!

श्रीसुबोधिनी: तृतीयमाह 'सर्वार्थनर्थमूलं मन' इतियोगशास्त्रं तत्र हि द्वैतप्रपञ्चो मिथ्याभूत एव सवासनमनसा जन्यते, यथा योगजधर्मसहिते

मनसि सिद्धयः स्फुरन्ति (फलत्येवमेव) वासनासहिते द्वयः स्वप्नमनोरथावपि तन्मते वासनया भवतः, न च तावन्मात्रं मनसः किन्तु सङ्कल्पयति कर्म विकल्पयति च कर्मणः स्वरूपभेदान् जनयति, आपाततः सुखजनकत्वेऽपि दोषद्वयं ज्ञात्वा मनो निरुन्ध्यादेव, एवं त्रयाणां समुदायेभ्यं स्यात् ततो भगवत्प्राप्तिः स्यादित्यर्थः, “विमुक्तो मामुपैष्यसी” तिवचनात्, अयमन्यः प्रथमपक्षस्यैव ‘मन्य’ इत्यस्य विकल्परूप इति केचित् साधारण इत्यन्ये ॥३८॥

एवं प्रकारद्वयेन भगवद्धर्मान् निरूप्य मार्गत्रयानुकल्परूपं स्वतन्त्रपक्षमाह शृण्वन्नित्यादि,

SRI SUBODHINI: A question arises now. How can a “Jeeva” serve and worship our Lord through a “vision of unified oneness”? (Abhedadrishti). When he constantly sees and experiences “division” in his life? This question is answered, through the word “Yoga” (union) in this verse. The Yogic treatises say that, “The root cause of all difficulties (problems) is the mind”. (SARVAANARTHA MOOLAM MANAHA). Hence, one should “stop” (Nirodha) this “mind” only. It is due to this “mind”, a person is able to see “duality and division” of the Universe, though the latter is false! This “vision” of duality is the cause for this Universe consisting of one’s own “ego and mineness” (Ahamta and Mamata). The latent tendencies in the “mind” only gives rise to this vision of division! An example is given here to make us understand this better. Like in a “Yogic” mind, there arises the 8 types of powers (Siddhis);, in the same way, in a “mind” which is filled up with “latent tendencies” (Vaasanaas), there arises the “vision of the dual nature of this Universe”, (i.e. division) and through this “vision”, the “Jeeva” regards as “truthful”, even those, which do not exist, as one regards the objects as “real” in a “dream” or in the state of ardent

of this path is being described here.

“desire!” Not only this, the mind thinks of endless varieties of one’s “actions”, either through it’s “wavering” or “thinking” nature! This also leads to endless “divisions”! Though these “actions” are usually “pleasure-prone” (i.e. leading to one’s happiness), they lead to “blemish” also! Why? As these “pleasures” are the products of “ignorance”, they cannot confer the “real” joy and bliss! Hence, a wise “Jeeva”, realizing the “blemish” (Dosham) in seeking out these “pleasure-prone-ways”, should “destroy” this type of “mind” (Nigraham). If this is not done, then, the “Jeeva” will get “fear”. Without getting rid of this “blemish” (of ego, mineness and the resultant “fear”), a “Jeeva” cannot attain our Lord. It has been said by our Lord that, “The “liberated” Jeeva, attains Me only!”

Our Sri Mahaprabhuji says here that, “The “Yoga” described in this verse, is acceptable to me”, though some other Gurus regard these “instructions” of sage Kavi as being belonging to other faiths and of an “ordinary” nature!

In this way, after describing the “Bhagavata Dharma” in 2 ways, it is said here that all “Jeevas” may not be able to attain the “triad” goals of knowledge (Jnana), Karma (action) and “Vairaagya” (detachment). Hence, a “simple” way is described, which is possible to be followed (by all) i.e. the “singing” (Keertan) of our Lord’s holy names.

शृण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके।
गीतानि नामानि तदर्शकानि गायन् विलज्जो विचरेदसङ्गः॥३९॥

VERSE 39 Meaning: “A “Jeeva” should listen to the most interesting stories and Leelas of our Lord’s incarnations — the Lord who wears the “Sudarsana

Chakram" (discus)! He should sing, without any bashfulness, those songs of this world, which are related to our Lord's stories and Leelas, and live without any attachment."

श्रीसुबोधिनी: पञ्चभिर्मुख्यपक्षाणामधिकाराभावे कारणासम्भवाज् ज्ञानकर्मणोर्ब्राह्मणमात्रविषयत्वाद् भक्तेरपि बहुसाधनसापेक्षत्वात् सर्वेषां शरीरमात्रसाध्योयमुत्तमः पक्ष इति 'नामान्यनतस्ये' त्यत्र प्रतिपादितमस्माभिः तदत्र स्वरूपं तस्य धर्मस्यादावाह, आदौ गृहान्निर्गतश्चित्तपरितोषार्थं रसोत्पादनार्थं च सुष्ठु भद्राणि कौतुकप्रधानानि, तथा क्रियमाणे तस्य न कुतश्चिद् भयं भवतीति ज्ञापयति रथाङ्गपाणे रिति, सर्गादीनां ज्ञानविमिश्रत्वं एव जन्मकर्मत्वाच्च छुद्वावतारस्य सर्वजनीनत्वाद् यानि लोक इत्युक्तं, यानि लोक इत्युत्तरत्रापि सम्बध्यते, तदर्थकानीत्यौत्पत्तिक- सम्बन्धाभावादुक्तं, लज्जाभावः सङ्गाभावश्च प्रधानसमाने अङ्गे, परिभ्रमणदशायां यत्रैव भगवत्कथा तच्छ्रुत्वा निर्लज्जो लौकिकगीतानि गायन्नसङ्गो विचरेदित्यर्थः ॥३९॥

SRI SUBODHINI: There are several "Jeevas", who may not "deserve" or have the authority or strength to practice the aforesaid spiritual ways e.g. only Brahmins, it is said, have the authority to do "actions" (Karma), as prescribed in the Vedas, and also follow the path of knowledge (Jnana). But, to attain "Bhakthi" (pure and loving devotion to our Lord), it is necessary for a "Jeeva" to equip himself, with a lot of aids and instruments. Hence, many "Jeevas" will be able to practice only through their "bodies". That is why, the simple path (which each and everyone can follow) of singing the Leelas and holy names of our Lord (HARI KEERTAN) is prescribed. This is considered as the "best" way!

Shri Mahaprabhuji says here, "I have termed this "Sri Hari Keertan" as the "best" way in my commentary on the verse. "NAMAANI ANANTHASYA". The nature of this path is being described here.

In the first instance, on getting out of the house itself, a devotee should sing, after hearing, about the "Leelas", holy names and stories of our Lord, who wears the "Sudarsana" discus! He should give up his bashfulness (shame) in this singing about our Lord's names and Leelas! He leads his life in this way! Due to this, he never gets "fear" from anyone! Why? Here, in this verse, our Lord's holy name of "Sudarsana Chakradhari" (Rathanghapaani) has been given, very specifically! This is done only to denote, that the "Sudarsana discus" of our Lord, confers "fearlessness" at all times!

ALL THIS UNIVERSE IS OF BRAHMAN ONLY! I.E. ONLY BRAHMAN HAS BECOME THIS UNIVERSE! This sort of conviction arises in one's intellect, when, through the understanding of the relevant Vedic verse, this realization of the oneness of "Brahman" takes place!

Due to the lack of "authority" (i.e. to practice the other ways), this Jeeva should take up the singing of our Lord's holy names and Leelas (stories), which have been constantly praised by the great and noble saints (Mahaatmas) in various songs of praise sung by them. This devotee should give up his "bashfulness", and roam around this world without any fear or attachment. Wherever, our Lord's virtues and Leelas are spoken of or sung, he should eagerly go over there and listen to these, with love and also participate in the singing of these Leelas and stories! THIS IS THE MOST EASY "BEST" PATH SUITABLE FOR ORDINARY PERSONS!

एवंव्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः ।

हसत्यथो रोदिति रौति गायत्युनन्मादवन् नृत्यति लोकबाह्यः॥४०॥

VERSE 40 Meaning: "The devotees of our Lord, giving up their bashfulness follow the "5 vows" as described in this verse! They sing about the virtues and Leelas of our "beloved" Lord! They, in this way, become the "lovers" of our Lord! Due to this, their mind becomes liquefied, and as a result of this, these devotees, sometimes, cry aloud, feeling the separation from our Lord, or laugh out loudly! Due to the intense anxiety caused by the "separation" from our Lord, the devotee sings, as though he is intoxicated (like a lunatic), the virtues of our Lord, or dances without any knowledge of the "outside" world! In this way, this "lover of our Lord", due to the ingress of love in him, crosses the frontiers of nature (Prakruti)."

श्रीसुबोधिनी: एवमनुकल्पस्य स्वरूपमुक्त्वा तस्य कार्यमाह, अष्टधर्मैः प्रकृत्युल्लङ्घनं भवतीति लोकबाह्य इति प्रवाहोल्लङ्घनं फलं, पञ्चानां व्रतत्वेनैकस्याप्यपरित्यागः प्रत्यहं सङ्कल्पानुरागचित्तद्रवणान्यान्तराणि बहिः पञ्च कार्याणि कुर्वन्ति, अन्यापेक्षया रोदनं बहुकालमिति भिन्नः प्रक्रमः, अपस्मारे हास्यमिवोन्मादे नृत्यं सर्वथा लोकाननुकरणाय ॥४०॥

SRI SUBODHINI: Thus, after speaking about the "Saadhana" of this devotee, the "crossing" over of the "nature" (Prakruti) by the devotee, through his scrupulous adherence to this 8-fold path (i.e. the devotees ignore the condemnation of this world, and gives up "fame" of all types — i.e. he remains "unknown").

Out of these 8 virtues, the three of: (1) Determination, (2) love for our Lord and (3) the liquification of the inner mind are "internal" in nature. The remaining 5 virtues viz. laughing, crying, singing in an intoxicated way, dancing and other physical actions are of the "external" kind! In this way, the devotee gets out of the purview and control of this "world"! Of course, all these 8

types of "behaviour and actions" are done by this devotee, automatically, due to the ingress of "intense love" (Prema) for our Lord! There is no "pride" or "falsehood" in this expression of his love to our Lord, at all! That is why, it is said, in this verse, that the devotee, daily observes all these practices as a "vow", and never gives up any of these, even for a day!

खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन्।
सरित्समुद्रांश्च हरेः शरीरं यत् किञ्च भूतं प्रणमेदनन्यः ॥४१॥

VERSE 41 Meaning: "The devotee, while he practices and protects the above mentioned eight-fold "vow", crosses the frontiers of one's "nature" (Prakruti). In this way, he gets "out of this world" i.e. he ignores the views of this world, and concentrates on his devotion to our Lord firmly! He attains, through this, both knowledge (Jnana) and devotion (Bhakthi), and the "state of the devotee" is being explained, in this verse. It is said, that this devotee realizes, that all the things in the world viz. the sky (space), wind, fire, water, earth, stars, brilliance (energy), all Beings, the quarters, trees, rivers, oceans and everything else, which has been created, have all been created and originated by our "Leela-prone" Lord, for the sake of His "play" (Leela) only!; and all "this Universe" is His body only! This entire Universe is not different and separate from our Lord at all! Having realized this "highest sublime holy truth", this devotee prostrates to everyone and everything, with love, regarding all of them as the "Lord" (Aatma) only! (i.e. His forms only)."

श्रीसुबोधिनी: एवं कर्मणा लोकपरित्यागे ज्ञानभक्ती तस्यैकहेलया निरूपयति, महाभूतानि द्यावापृथिव्योः स्थिते, दिशश्चतुर्विधभूतानि नदीः

समुद्राश्चकारात् पर्वताः, एते हि गोविन्दस्य शरीरं ब्रह्माण्डं वा समुदितं
यत् किञ्च भूतमित्यनुक्तसङ्ग्रहो हेतुर्वा, भगवतः प्रादुर्भूतं तल्लीलार्थमित्यामानं
चापृथक्कृत्य प्रणमेत् ॥४१॥

SRI SUBODHINI: In this way, practicing this “Bhāgavata Dharma” when the devotee, gives up this “world”, then, this devotee is blessed by our Lord with both “Bhakthi and Jnana” automatically. This is being explained here. The primordial elements, earth and space (sky), the stars, the quarters, the four types of Beings (i.e. those born out of the womb, eggs, through perspiration and in water e.g. (1) Men. (2) Birds. (3) Bugs and (4) fish rivers, oceans and mountains – ALL THESE CONSTITUTE THE “BODY” OF OUR LORD GOVINDA! THIS IS CALLED AS “BRAHMAANDA”! Whatever is originated or not told as originated – all these have got manifested from our Lord, for the sake of His “play” (Leela) only! In this way, the ideal devotee gets determined in his mind, and realizes everyone as “his own” i.e. not different from his own “Aatma”. HE DOES PROSTRATIONS TO EVERYONE! The purport of this is, that such a devotee attains the vision of “non-division” i.e. UNITY!

भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।

प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोनुधासम्॥४२॥

VERSE 42 Meaning: “The highest devotion is of the nature of intense love for our Lord (Prema Lakshana Paraabhakthi), the experiencing of our Lord’s love, grace, nature and holy presence and the entire knowledge (Jnana) thereof – all these “attainments” are secured by the surrendered devotee, at one go (i.e. together). Like the one, who eats a complete meal, gets joy, health and

mitigation of hunger, through every morsel of food, which he eats!"

श्रीसुबोधिनी: एवं "शृण्वन्नि" त्यादिना मनः पर्यन्तं मार्गत्रयानुकल्प इति भक्तिज्ञानवैराग्याणि फलानि, कर्मणः फलं वैराग्यं, तानि क्रमेण भवितुं नार्हन्त्येकसाधनत्वाद् युगपच्च लोके जायमानं न दृष्टमिति प्रथमं त्रयाणामेकदोषातिं लोकदृष्टान्तेन साधयति, **भक्तिः परा** प्रेमलक्षणा, **ईशानुभवो** "मामभिजानाति" "यावानि"त्यादि, गोविन्दव्यतिरिक्ते **विरक्तिः**, स्वादिष्टसघृतान्नभोजने त्रयमेकदाभवति परमकाष्ठां च प्राप्स्यतीत्यनुधासमित्युक्तम् ॥४२॥

SRI SUBODHINI: In the verse, which described the spiritual practice of "listening" to our Lord's Leelas and virtues, the devotion, knowledge and detachment up to the "mind" have been described. It is said here, that the result of "action" (Karma) is detachment (Vairaagya). All these three results are blessed, together, by our Lord, and this is explained by giving a "worldly" example. What are these three? (1) The devotion which is the highest, i.e. pure devotion to our Lord, with intense love for Him. (2) The experiencing of our Lord (as explained by our Lord, in the Gita, through the verses "He who knows Me in reality" and "Like this, My nature" etc.). (3) Complete detachment to anything else i.e. attachment only to our Lord! All these three are attained by the surrendered devotee "together" – like food mixed with ghee gives to the "eater", through each morsel, the qualities of happiness, health and mitigation of hunger! – all at "one go" – i.e. together!

इत्यच्युताङ्घ्रिं भजनोनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।

भवन्ति वै भागवतस्य राजन् ततः परां शान्तिमुपैति साक्षात्॥४३॥

VERSE 43 Meaning: “Oh king! the devotee, who serves and worships, at all times, with intense love, the lotus feet of our Lord Achyuta, attains, without fail, pure devotion to our Lord, detachment and the knowledge of our Lord’s real divine reality. Through this, this devotee attains everlasting peace of the highest reality and truth.”

श्रीसुबोधिनी: दूषणं परिहृत्य फलमाह, सर्वकर्मसु मङ्गलाचरणमिवानुवृत्त्याच्युताङ्घ्रिभजनं जगन्नाथादिस्थानेषु मध्ये मध्ये कर्तव्यं, एवमपि फलोत्पत्तिदशायां फलोपकार्यङ्गान्तरमाह, एवमपि क्रियमाणः स यदि भागवतो भवेत् ‘तस्यापत्य’ मिति भगवता ह्यात्मार्थमुत्पादिष्वेद् भगवतः स्थानेषु परमशुद्धसत्त्वरूपां शान्तिं केवलब्रह्मानन्दानुभवस्थानं तद् योगिन एव जानन्ति साक्षात् स्वयमेव तत् स्थानं प्रविशतीति फलम् ॥४३॥

SRI SUBODHINI: Now, through this verse, the “result” of the devotees’ loving service and worship of our Lord is mentioned. Like for every undertaking, a devotee does, “Mangalaacharan” (chanting for auspiciousness), in the same way, a devotee should, serve and worship our Lord’s lotus feet, at the famous places like Puri Jagannatha and others (i.e. worship of our Lord Achyuta). This step also is necessary as an “aid” to the conferring of the results of one’s “Saadhana” (spiritual practice). In this way, this devotee of our Lord, becomes a child of our Lord. He would then declare, “Our kind and gracious Lord has given a “birth” to me, for the sake of rendering service and worship to Him only!”. This devotee attains this type of “Bhāva” or attitude! He, then, lives at various holy places of our Lord, and attains the highest “peace” of the nature of pure harmony (Satwa) — our Shri Mahaprabhuji calls this, “peace”, as the highest bliss of Brahman (Brahmaananda-roopam). Only Mahayogis can realize this stature and status, and the devotee of our Lord,

very easily enters into this status. This is the result.

॥ राजोवाच ॥

अथ भागवतं ब्रूत यद्धर्मो यादृशो नृणाम् ।

यथा चरति यद् ब्रूते यैर्लिङ्गैर्भगवत्प्रियः ॥४४॥

VERSE 44 Meaning: “King Nimi began to tell, “Oh Lord! Please tell me now, about the glory and greatness of our Lord’s devotees (i.e. everything about their nature, conduct, attitude etc.). What are their virtues, their nature, conduct, thought process? How do the devotees of our Lord speak (i.e. in what manner or way). What are the signs and symbols (i.e. clothing), which they wear and exhibit? How do these devotees become very dear to our Lord? (i.e. through which our Lord loves them).”

श्रीसुबोधिनी: भागवतत्वं ब्राह्मणवत् सर्वोपयोगि, तत्र यथा ब्राह्मणविशेषाः कर्मविशेष उपयुज्यन्त एवमत्राप्यनुकल्पे कीदृश उपयुज्यत इति स्वतन्त्रतया च पच्छति, धर्मोपयोगार्थमपि भागवतैः सह भगवद्धर्मा उत्तमस्य कर्तव्या इत्यध्यायार्थः फलिष्यत्यतो भागवतं पृच्छति भगवत्सेवकानां मध्ये स्थितो निःसन्दिग्धः, मनुष्याणां मध्ये स्थितस्य लक्षणं वक्तव्यं, धर्माः सन्ध्यावन्दनादय इव शमादय इव स्वरूपं, प्रवाहे च कथं स्थितिरित्याह, यथेति कायवाङ्मनोव्यापाराः पृष्टाः, लिङ्गं हि वेषस्तेन रुचेः परिज्ञानं, अत्र प्रकृतोपयोगिलक्षणकथनपूर्वकमुत्तरं वक्तव्यं तत्र प्रकृते त्रयाणामनुकल्पत्वात् त्रिविधो भक्तो वक्तव्यः, भगवता हि स्वार्थं निर्मितत्वादेकं फलमुखलक्षणं वक्तव्यं, तत्र सर्वे लोका नैकविधा भवन्तीति सर्वत्र त्रैविध्यं वक्तव्यं, तत्र ज्ञानभक्तिकारिणा त्रैविध्यं सर्वत्र हेतुरेकेन फललक्षणं चैकेनेत्येकादशभिरुत्तरं वक्तव्यम् ॥४४॥

SRI SUBODHINI: The devotees who belong to our Lord (Bhagawadeeya), like the ideal and true brahmins are very useful to the whole Universe! The king is now asking, in an independent way, as to how the ideal

devotees of our Lord will behave and conduct themselves? The best of persons are always dedicated to uphold the virtues of "Dharma" (righteousness). Up to now, we have already seen, that the devotee, who follows this "Bhāgavata Dharma" spends his time remembering our Lord's Leelas and stories! But here, as the devotees are in the midst of other devotees, the doubts, if any, of the devotees get solved automatically, due to their association with other devotees. But, what is the fate of a devotee, who lives in the midst of "ordinary" persons? What are his characteristics? How does he behave? For "ordinary" persons, the scriptures provide the rituals of doing "Sandhyaavandan" and observance of sense control etc. (Sama — Dama). In the same way, there must be, definitely, a code of conduct for the devotees also. How does he undertake to do his "worldly" duties/tasks, living in this world? Through the word "Yatha" (when), the king has asked the way a devotee uses (lives) his body, words and mind? The word "Lingha" denotes the attire and demeanor of the devotee! The purport of all this is, that the love of this devotee to our Lord gets expressed fully, with all this external behaviour, conduct and deportment! Of course, all these are intended to please our Lord, so that He can shower his special blessings on this devotee!

Here, the answers have to be given, as per the "nature" of these devotees. As the three factors of knowledge, action and devotion to our Lord are involved, usually, devotees are also told to be of three types. All these three types of devotees have been originated by our Lord, for the sake of rendering "service" to Him! Hence, by way of "result", all of them should be explained as being "One" only! Usually, devotees are

Sri Mahaprabhuji has said that, "IN EVERY

not of the same type. Hence, three ways are used to describe these devotees also i.e. knowledge, action and devotion are "three" in number, and their "mixing" with each other would make the number "9" (nine) i.e. there are 9 types of devotees and now, the king is replied to in 9 verses (for each of this type). Through one verse, the "result" is described and through another, the "reason or cause" is described. In this way, "please tell me the answer in 11 verses!"

हरिरुवाच—

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः ।

भूतानि भगवत्यात्मनेष भागवतोत्तमः ॥४५॥

VERSE 45 Meaning: "Mahayogi Sri Hari told the best qualities and virtues of the highest among the devotees of our Lord. He said, "The highest devotee of our Lord is he, who, even from the very first instance, sees only our Lord's presence in every material/persons. He sees them, i.e all these materials as being existing in our Lord only! In this way, even from the first instance, through this identification with Brahman, this highest devotee gets the inspiration of our Lord at all times!"

श्रीसुबोधिनी: तत्र सर्वे वाचो वदितारो भवन्तीति द्वितीयो हरिरेव हरिराह, ज्ञानमिश्रेष्टतम माह, पूर्वमेते जगत्प्रधानज्ञानिन इत्युक्तं, भगवतः सकाशादुत्पन्नेषु सर्वेष्वेव प्रथमतो जीवब्रह्मैक्यं विधायौदुलोमिव्युदासायैश्वर्यादीन् स्थापयित्वा रामानुजव्युदासाय प्रत्येकं बहुषु तद्धर्मानुसन्धानं सर्वत्र भवदर्शनायानुभवपर्यन्तं व्यापारादात्मन इत्युक्तं, यद्यपि भगवाननन्तर- (अनन्तः) स्तथाप्याधाराधेयभावस्य प्रतीयमानत्वात् तन्निवृत्त्यर्थं विपरीतं वक्तव्यं ततश्च कालादीनां नियामकत्वाभावाद् विरोधपरिहारायात्माधारत्वं फलिष्यति,

एवमद्वयात्मदृढज्ञानी उत्तम इत्यर्थः, एतादृशस्यापि शान्तिसमवस्थानार्थं तथा कर्तव्यमितिभावः ॥४५॥

SRI SUBODHINI: All these 9 Mahayogis have come to “teach” only, and all of them, are the “speakers”. The second Mahayogi is Sri Hari, who speaks of the virtues and qualities of those devotees, who have harmoniously blended with themselves “Jnana” also.

In the first instance, it is said, that these devotees are also “Jnanis”, who have the full realization of true nature of this Universe; these devotees have realized the oneness of the “Jeevas” with “Brahman” (in all Beings and objects). In this way, the thoughts of sage Oudalomi have been negated. (NOTES: Sage Oudalomi had propounded the thought, that the “union” of the “Jeeva” with “Brahman” happens only when “liberation” (Moksha) takes place, not before. Hence, the “Jeeva” is considered, only as a “conscient” Being existing at all times. But in our Sri Bhagavatam, this idea is different. In this “Vaishnava” thought, at all times, with every being and object, the “oneness” of Brahman is sustained. Only for the sake of “play” (Leela), the Lord had created the “divisions” as per His will only. Hence, for the devotee-Jnani, the knowledge of “division” is for the sake of “Leela” only, and at all times he has the inspiration of “non-division and unity” only.) Though the “establishment and emphasis” on the 6 virtues (Dharmas) of our Lord, the thoughts of Sri Ramaanujachaarya have also been negated. [NOTES: Sri Ramaanujachaarya regards, that at all times and situations (states), every object consists of both the “truth” (conscious) and the “unconscious” (gross – Jada – Achetan). For negating this idea, our Sri Mahaprabhuji has said that, “IN EVERY-

ONE AND IN EVERYTHING OUR LORD'S 6 VIRTUES OF OPULENCE (AISHWARYAM) ETC. ARE PRESENT, AND A TRUE DEVOTEE OF OUR LORD WILL ALWAYS REMEMBER AND EXPERIENCE THIS).

In this way, although there are endless varieties of objects, an ideal devotee will remember, contemplate and see, in each and every item, the presence of our Lord. Through this, this devotee is able to get the "Darsan" of our Lord, during all his activities, as a deep inward experience. That is why, the word "Aatmanaha" (of "Aatmic" in nature) has been used, in this verse. Though, our Lord is all-pervasive and all-encompassing, due to the perception of "basis" (Aadhaar) and the "form" (Aadheya), it is said here, that the Lord is seen in everyone and vice versa! Here, the factor of "time" (Kaala) has no control or role. In this way, this devotee is considered as the highest, who has identified himself fully with the "Aatma", within him and without! Even for this highest devotee also, it is necessary to have (nurture) the ideal of the presence of our Lord, everywhere, and also to sing the holy names of our Lord and His Leelas (stories). Otherwise, it is very difficult for even this exalted highest devotee to attain the everlasting peace! (This is the highest category of devotees).

ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च ।

प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥४६॥

VERSE 46 Meaning: "The devotee, who loves intensely our Lord, keeps friendship with other devotees, who belong to our Lord, shows compassion to the "ignorant Jeevas" (Beings) and also "ignores" his enemies

(detractors), is considered as of the “middle order” only, as he lacks the equal vision to all.”

श्रीसुबोधिनी: द्वितीयमाह, शास्त्र एव तरतमभावेन ज्ञानानि निरूपितानि, तत्र वैष्णवतन्त्रे ज्ञानकाण्डे ज्ञानं तादृशं पूर्वोक्तमुत्तमाधिकारिविषयत्वेन निरूपितं तत्रैवोपासनाकाण्डे तरतमभावेन ज्ञानं निरूपितं, उपासनाविचारेण तु तज् ज्ञानमुत्तमं तथापि ज्ञानपङ्क्तौ तत् मध्यमत्वं भेद-सहकारित्वात् प्रकृते ज्ञानमिश्रस्य लक्ष्यत्वादनुकल्पार्थत्वाच्च, ननु भक्त एवायं भवतु, न कृपोपेक्षयोर्नियत- विषययोर्बाधकत्वात्, न वा भक्तिज्ञानयोः सहभावः, एकस्य भेदविरोधित्वादन्यस्य स्वरूपविरोधात्, न हि भगवन्मार्गभक्तः कृपोपेक्षे कर्तुं शक्नोति, तस्मात् तरतम भावज्ञानमेवैतदिति **मध्यमो** ज्ञानभक्तः ॥४६॥

SRI SUBODHINI: The second (middle) category of the devotees, who have blended both “Jnana” and “devotion” in themselves, is being described.

Only in the scriptures, this concept of “knowledge” (Jnana) has not been described in the “same” way (i.e. it has been described in many ways). In the “Vaishnava Tanthraas” (Vaishnava scriptures), in the division dealing with “Jnana”, the “Jnana” (knowledge), which we have so far seen (as described) has been explained, as being befitting the “highest category of deserving persons” (devotees). In this “Vaishnava Tanthraa” only, in the division dealing with the “worship and service” (Upaasana) of our Lord, this aspect of “Jnana” (knowledge) has not been dealt with on an “equal” footing or way. Despite this, this “Jnana” has been regarded as “better” than “worship and service”.

In this verse, this devotee has been considered as of “middle order” only, as his “Jnana” is blended with division of vision (Bheda) though among the devotees, this “Jnani-Bhaktha” occupies a high place!

But, we cannot call this person as an ideal devotee. Why? The devotee, who has pure love for our Lord, does not discriminate between persons — by “showing compassion” to some and “ignoring” others! AN IDEAL DEVOTEE OF OUR LORD HAS THE SAME “BHAAVA” (ATTITUDE) FOR ALL, AND AT ALL TIMES! Moreover, “Bhakthi” (devotion) cannot “co-mingle” and aid the concept of “Jnana” as the latter is against all types of “divisions”. But “Bhakthi” is different, as it recognizes only our Lord as “being” everything! Due to this, this type of “Jnana” is of the “middle” order only!

अर्चायामेव हरये पूजां यः श्रद्धयेहते ।

न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥४७॥

VERSE 47 Meaning: “The lowest type of devotee regards, that our Lord is present only in the “idol”, whom he worships, and considers, that the Lord is not present, anywhere else. Determined in this way, this devotee does worship and service to the Lord in the “idol” only, and does not serve or worship others, such as the devotees of our Lord, the cow, the noble Brahmins and others — this type of devotee is the lowest of the “deserving” devotees.”

श्रीसुबोधिनीः तृतीयमाह, हीनमित्यर्थः एकत्र भगवन्तं निश्चिन्ततया जानाति पूजाकरणात्, न चायं भक्तिमार्गः; भक्तेषु भावाभावात् न वा पातिव्रत्यं, अर्चाहार्योर्भेदनिर्देशात्, न वा ज्ञानं अन्येषु भावाभावात्, चकाराद् भक्ताभक्तयोस्तुल्यता, भदनिर्देशादस्फुरणापक्षो निराकृतः अत एकदेशे भगवज्भानात् प्राकृतो ज्ञानभक्त एव ॥४७॥

SRI SUBODHINI: In this verse, the “third” category (the lowest) of “Jnani-Bhaktha” is being explained. This lowest category of “deserving” devotee regards, that

our Lord is present in "one" place only. Having realized like this, he worships and serves the Lord in that place only, without any anxiety or thinking. To worship and serve our Lord, in this way, is not the correct way, as per the scriptures dealing with ideal devotion (Bhakthi) to our Lord! Hence this type of "devotee" is not an ideal devotee, as per this path of Bhakthi to our Lord! Why? He lacks the ideal of our Lord being present in the devotees of our Lord. Moreover, his devotion is not "chaste", as he differentiates between the "idol" and our Lord! He also lacks the knowledge about the "ultimate truth", as he refuses to regard all others like the cow, devotees of our Lord, Brahmins, as being the "forms" of our Lord only!

The syllable "Cha" (and) indicates, that this devotee knows about the devotees of our Lord, in the same way, he knows about the non-devotees of our Lord also! In this way, his "devotion" to our Lord is full of "blemish" and is considered as "defective".

The purport of this is, that this person has the truncated and limited knowledge of regarding the Lord being present at one place only, and this type of "Jnana" is considered as of the "lower" category.

गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति ।

विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥४८॥

VERSE 48 Meaning: "Through this verse, the "best" among those, who "belong to our Lord" (Bhagawadeeya) is being described, along with their attitudes. This devotee, though imbibing through his senses, various objects and materials, does not get attached or develop hatred for these objects etc.

Moreover, he has realized, that this entire Universe is a "play" (Leela) of Lord Vishnu! For the sake of this "play" (Leela) only, "Brahman" (Lord Vishnu) has taken endless and many varieties of "forms", having become this Universe and it's Beings. It is Lord Vishnu, who is giving "Darsan" to all of us, as this vast endless Universe! Having realized like this, this highest class of our Lord's devotee lives and conducts himself in this way (i.e. as per his realization and understanding). This devotee is the highest devotee."

श्रीसुबोधिनी: भक्तिमिश्रं त्रिभिराह गृहीत्वेत्यादिना, दोषाणां बहिर्व्याप्त्यभावेनान्तर्व्याप्त्यभावेनानुद्गमने च, अभिपूर्वत्वार्थं ज्ञानभक्त्योर्विपरीतकथनं, दुर्निवार्यमायायावैभवज्ञानं शास्त्रतः, तदनु भगवत्स्मरणं ततस्तदाश्रयः, तत्र प्रथममाद्यमाह हीनमित्यर्थः, केचन विषयान् दूरतस्त्यजन्ति बलात् सम्प्राप्ते निन्दन्ति ते मध्यमाः, केचन विषयेषु प्राप्तेषु हृष्यन्ति ते प्राकृताः, अर्थपदप्रयोगान् अर्थ्यन्त इत्यर्थास्तथा च काङ्क्षमाणोपि तत्प्राप्त्यनन्तरं दोषरहितः स तथेति स्फुटति, न "शोचति न काङ्क्षति" तिवन् नेहलोकपरलोकयोः परित्यक्तत्वादिति केचित्, वस्तुतस्तु भिन्नविषयावेव, इन्द्रियैर्गृहीतानामन्तः प्रवेशाभावे हेतुर्विष्णोर्मायामिदं पश्यन्निति, जीवपरीक्षा ज्ञानादसज्ज्ञानाद् वा, व्यापकस्य व्यापिका माया सर्वभावेन मोहयति तेन पदार्थापरिज्ञानाच्च चकित एको भक्तिपुरःसरो वैष्णवः ॥४८॥

The attributes of the "devotee" also are described in three verses. This devotee accepts and imbibes, through his senses, all the objects and materials. But the "blemish and defects" of these materials do not enter into this devotee or control him, from "outside"! Moreover, no blemish or defect gets originated from this devotee, due to his senses coming into contact with the sense objects and materials.

Our Lord has declared in the Gita, "I can be known

and realized only through Bhakthi (devotion)", and as per this, a devotee is able to realize and understand our Lord fully, only as a result of pure love or Bhakthi to our Lord!; and not due to "Jnana" (knowledge). HENCE, PURE LOVING DEVOTION (BHAKTHI) TO OUR LORD IS CONSIDERED, AS THE HIGHEST BLESSING!

Here, in this verse, at first, the factor of "Jnana" has been told first, and "Bhakthi" has been told subsequently. This is indeed not appropriate. To attain the "highest and the best", it is necessary to have pure devotion to our Lord. That is why, in the Gita, our Lord has given the highest importance to "Bhakthi" (primary place) and this is appropriate indeed! A "Jeeva" realizes his real "divine nature" only through the holy scriptures. After this realization only, a devotee, is able to remember our Lord. With this constant remembrance, again and again, a devotee is able to attain "refuge" and true "surrender" to our Lord!

The attributes of the three categories of persons, are being told in the first instance viz. (1) Those devotees who give up the objects of the senses from a distance. (2) Those, who are of the "middle" order, condemn the sense objects, as originating sorrow and develop hatred to them, in their minds and (3) Those who are "ordinary" (i.e. attached) become very pleased and happy on the attainment of sense objects!

In this verse, the word "Artha" (objects) is not used with the same meaning, as in the Gita viz. "He neither rejoices nor grieves (i.e. neither desires or grieves for any loss — NA SOCHATI NA KANGSHATI). Even though the senses acknowledge and accept the "objects",

these “objects” do not enter into the mind, because of the grace of our Lord Vishnu. In this way, the “Jeeva” examines all objects, either through “Jnana” (knowledge) or through “false knowledge” (Asat Jnana). This ideal devotee has clearly understood, that the “Maya” power of our Lord, “infatuates” in every way, which leads to the “ignorance”, about the real nature of objects. The devotee, who is fully devoted to our Lord (i.e. the Vaishnavaas) gets astonished at “all this”, and also regards this Universe as “false” (unreal). BUT HE REALISES ALSO THAT THE “LEELA” OF OUR LORD IS LIMITLESS.

देहेन्द्रियप्राणमनोधियां यो जन्माप्ययक्षुद्धयतर्षकृच्छैः ।

संसारधर्मेरविगृह्यमाणः स्मृत्या हरेर्भागवतप्रधानः ॥४९॥

VERSE 49 Meaning: “The devotee of our Lord, through his constant remembrance of our Lord, does not get affected by his birth, destruction (death), hunger, fear, desire or his Vedic or worldly duties — which pertain to his body and senses — This devotee is considered as the most important of those, who are totally and fully belonging to our Lord (Bhagawadeeya).”

श्रीसुबोधिनी: द्वितीयमाह, परित्यक्तविषयोयमान्तरपीडारहितः, इन्द्रियाणां नाशाशक्ती क्रमेण, देहादितां जन्मादीनि कृच्छ्राणि, सहजा एते पदार्थधर्माः संसरणहेतवश्च, एतेपि व्यामोहका एवेतिज्ञानमार्गाद् विशेषः, आपत्सु गजेन्द्रवत् स्मर्तव्यो भगवानिति, भक्तिमार्गस्योत्कृष्टत्वान् नात्र प्रथमादिपक्षाः, (किन्तु त्रयाणामप्युत्कृष्टेति ज्ञापनायैवात्र तथानुक्तिरिति भावः), प्रधान इति प्राकृतः, प्रथमो मध्यमो जन्माद्यनुसन्धानरहितः, एकान्ते उपवेशित इव अतः पूर्वस्मादुत्तम इत्यर्थः मर्यादापुष्टिभेदात् पक्षद्वयमिति निर्धारः ॥४९॥

SRI SUBODHINI: Through this verse, the virtues and qualities of those devotee, who belong to our Lord

as described. This devotee does not have any internal suffering or sorrow, as he has completely renounced the sense objects. With old age, the senses do get weak, and they get ultimately destroyed also. The getting of bodies, senses (i.e. birth etc.) are part of this "Samsaara", (life of births and deaths), and these births and deaths cause the "roaming" of the "Jeeva" in Samsaara! All these events happen only due to the infatuating power of our Lord's "Maya"!

A devotee can conquer this "Samsaara" only, when he remembers our Lord, as the elephant-devotee Gajendra did! Why? The devotion to our Lord, through loving remembrance of Him, is considered as "greater" than "Jnana" and others! Hence, here, this devotion is spoken as the "most important". This devotee, staying alone in one place, constantly remembers our Lord, and through this, he does not get affected by any of the aforesaid experiences of this materialistic world.

न कामकर्मबीजानां यस्य चेतसि सम्भवः ।

वासुदेवैकनिलयः स वै भागवतोत्तमः ॥५०॥

VERSE 50 Meaning: "In the mind of this devotee, there is no desire, nor there is any desire for any action — neither there is the "seed" of these (viz. desires and action) in his mind! — as his mind has got fully merged in our Lord Vaasudeva! He is certainly the "best" of the devotees, who belong to our Lord totally (Bhagawadeeya)."

श्रीसुबोधिनी: उत्तममाह, काम एव नोत्पद्यत उत्पन्नेपि न कर्माणि तेष्वापि न वासनाः, मुक्तः प्रपन्नोयं, एवं पुष्टिमर्यादाभक्तिं प्रपत्तिश्चेति निरूपितं, "सर्वमाश्रयतो भवे" तृतीये हेतुः ॥५०॥

वैराग्यमिश्रमाह न यस्येत्यादिभिः ।

SRI SUBODHINI: The attributes of the “best” devotee of our Lord is being explained. In the first instance, in his mind, NO DESIRE EVER ARISES! Even if, remotely, a trace of desire gets originated,, then, it does not blossom into an “action”! Even when, accidentally, an “action of desire” does take place, then, the latent tendencies and impressions of this desire do not get a place in his mind (i.e. the Vaasanaas). HE IS ALWAYS IN A SURRENDERED STATE AND REMAINS FREE OF EVERYTHING! In this way, the devotees of this path of grace, Maryaada, and those who have completely surrendered to our Lord have been described. Why one should “surrender” to our Lord? The reason is given that “EVERYTHING IS MADE POSSIBLE THROUGH SURRENDER” (SARVAM AASRAYATO BHAVET).

Now, through the following 3 verses, the devotee, who is “renunciation oriented”, is being described (“Vairaagya”).

न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः ।

सज्जतेस्मिन्नहम्भावो देहे वै स हरेः प्रियः ॥५१॥

VERSE 51 Meaning: “This devotee never gets pride or ego, in his mind, about the superior nature of his body, due to his birth, action, caste, station in life and clan. Certainly this devotee is very dear to our Lord Sri Hari!”

अभिमानो व्यवहारो वैदिकस्याप्यपेक्षणम् ।

त्रियताभावतो मुख्य एकैकोप्यत्र युज्यते ॥१॥

KĀRIKA 1 Meaning: “(1) Ego (pride). (2) Occupation (activity) and (3) The requirement of the Vedic ideals — If these three are not together, or if there

is any of these not being present, even then, this devotee is the “best”, and is dear to Lord Sri Hari. Through each of the 3 verses, all these “three” are being explained separately.”

श्रीसुबोधिनी: प्रथममाह, गर्वो ह्यहङ्कारस्य शिरः, जन्म सत्कुले कर्म ज्योतिष्टोमादि, वर्णा ब्राह्मणत्वादयः, आश्रमाः प्रसिद्धाः, जातिर्देशविशेषवाच्या, (यथा तैलङ्गः कान्यकुब्ज इति,) कंसमे सापि गर्वहेतुरितिलोकप्रसिद्धि, अथ वा वर्णा अभिव्यञ्जकाः शमादयः, जातिर्ब्राह्मणत्वादिः, गुणास्तेत एव दोषसहकाराभाव एव साध्यः ॥५१॥

SRI SUBODHINI: The materials which cause “obstructions” to Bhakthi or devotion are explained in the three verses, successively. The first “obstruction” is “pride and ego” — as this is the “head” of “Ahamkaar” (I am the “doer” idea). Ego or pride occur, due to the following reasons. (1) Taking birth in a noble family. Through this, a person begins to think that, “I am the “best” of all”. This leads to ego and pride. (2) In the same way, on doing the sacrifices of “Jyotishta” etc. the Brahmins get “pride” (for having been born in Brahmin families!) (3) By observing the “stages” (Aashrams) of one’s life, like Brahmacharyam (celibate state) and others, especially in the Dravida and Telugu countries, one can get a natural pride of the “place” also. But, it is necessary to get rid of all these types of “pride”; and after attaining this “ego-less” state only, a devotee becomes “beloved of Sri Hari”. This beloved devotee of our Lord Sri Hari has no “blemish” in him, as he has only exemplary virtues, which would please our Lord Sri Hari!

न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा ।

सर्वभूतसुहृच्छान्तः स वै भागवतोत्तमः ॥५२॥

VERSE 52 Meaning: "This devotee does not regard as "mine and thine", with reference to the various objects and materials. He also does not have, with reference to his own body and of others, the attitude of "mine and thine"! In other words, he does not have a "vision" in which he sees difference and divisions between his own self and of others! He becomes the "friend" of every Being! He is of a peaceful mind at all times, and in every way! Due to all this, he is regarded as the "best" among the devotees, who belong to our Lord (Bhagawadeeya)."

श्रीसुबोधिनी: व्यवहारे द्रव्यामिभानाभावो द्वितीयः, तमाह, स्वशब्दो धनादिवाची, तत्र स्व इति वित्तेषु भेदः, स्वेनैव व्यवहर्तव्यं नान्यैः, पर इत्यात्मनि तेन द्वेषादिः, तेनाद्वैतद्वयमुक्तं भवति, वेत्यादारे, भार्यादिष्वपि न भेद इत्यर्थः, अनेन दोषाभाव उक्तः, गुणमाह सर्वभूतसुहृच्छान्तश्चेति, 'दयया सर्वभूते' ध्वितिन्यायादन्तः साधनं तदित्यवोचाम, ब्राह्मणभोजनोपवासवदैहिकविरक्तिर्द्वयेनोक्ता ॥५२॥

SRI SUBODHINI: The second "obstacle" consists of the "divided outlook" in one's mind, with regard to material objects and bodies etc. In a true devotee of our Lord Sri Hari, this "divided" outlook is absent, and he is the "friend" of each and every Being! His mind is always "peaceful". Due to all these qualities and virtues, this devotee is considered as the "best" among our Lord's devotees! The word "Swa" (mine) denotes wealth etc.

Usually, in this world, a person treats his own wealth as "mine" only, and due to this, he does not spend this money for building somebody else's home or for celebrating the marriage of another. In this way, he regards this "wealth" as his "own", and very seldom, this wealth is used for the benefit of another, or where it is required! Due to this, he has the "vision" of being "different" from

everyone else. The word “Para” is used to denote “others” as this worldly person regards wealth, bodies, men as “others”, and due to this, he bears a sense of “enmity” towards them.

But the ideal devotee of our Lord Sri Hari has no sense of “division” at all with anything else. Hence, he has no enmity or difference towards anyone. He does not regard anyone else, as different from him. He loves everyone regarding them as his own! On every being, he showers his compassion and grace. He does not regard, even his own wife, sons etc. as different from him. In this way, it is proved that, in such a devotee, there is the absence of any type of “blemish”, (Dosham) as he is endowed with only “virtues and qualities” of the highest nature.

Our Shri Mahaprabhuji says here, that this type of devotee, even if he has only, in his possession, very little as food, etc, will, with great joy, feed the Brahmin guest, who has come to his home. He, in turn, will fast, after giving away the food, which he has! In this way, the sublime and total “detachment” (Vairaagyam) of this devotee, who is beloved of our Lord Sri Hari is explained.

त्रिभुवनविभवहेतवप्यकुण्ठस्मृतिरजितात्मसुरादिभिर्विमृग्यात् ।
न चलति भगवत्पदारविन्दाल् लवनिमिषार्धमपि स वैष्णवाग्र्यः ॥५३॥

VERSE 53 Meaning: “Oh king! even . the highest celestial deities and sages — seers, having made their own mind filled up, with love and devotion to our Lord, are always in search of our Lord! But the highest and the best devotee of our Lord Sri Hari, does not take away his mind from the lotus feet of our Lord, even for a

split second. He, at all times, is engaged in the service of our Lord's holy feet and remains, for ever, in His holy presence! In fact, he does not even care for the rulership of all the three worlds, and in this process, he does not forget our Lord at all, even for a split second! — as he does not give any attention to this rulership of the three worlds! This devotee is the highest and best among the devotees of our Lord Vishnu!"

श्रीसुबोधिनी: पारलौकिकमाह तृतीयेन, अश्वमेधादिकरणे त्रिभुवनविभवो भवति प्रमाणबलविचारेण वेदस्य बलिष्ठत्वादश्वमेधादिकरणे प्राप्ते भगवत्स्मरणं कथमुक्तमिति चेत् सत्यं, एवमपि योक्नुस्मृतिः सवैष्णवः स्वमार्गस्योत्कृष्टजनकत्वात्, वेदो हि स्वार्थं न वदति येन तदुल्लङ्घने दोषः स्यात् किन्त्वस्माकं फलार्थे तदस्माभिर्नापेक्ष्यत इति, ननु भ्रान्तिस्तत्रेति चेत्, तत्राह अजित भगवान् आत्मा येषां भगवद्भक्तास्तदवयवा वा, ते च ते सुराश्च, आदिशब्देनाष्टविधदेवयोनयः परिगृहीताः, अथ वाजितात्मान इति ज्ञानिनो भक्ता वा मनुष्याः सदाचारान् न भ्रमः, 'पुरुषावयवेष्वध्यध्याय' दितिनिराकरणाय पदारविन्दादिति, लवनिमिषार्धमपीति प्रधानयागकालाभिप्रायं, निद्रादौ तु सहजविस्मरणं न बुद्धिपूर्वकपरित्यागः, स्मृतिविरोधिनां कार्याणां परित्याग एव, चलनं मार्गान्तरगमनं वा ॥५३॥

SRI SUBODHINI: Through this verse, it is explained, that the highest and the best among the Sri Vaishnava devotees has total "detachment" (Vairaagyam) not only for the pleasures and comforts of this world, but he is also averse to attain the opulence of the rulership etc. of the three worlds, which a person can attain, after the due performance of the sacrifices such as Aswamedha etc. In this way, he has total "detachment" for each and every type of pleasure or enjoyments, which are available in this world or anywhere else, in the Universe! He does not want anything else, than our Lord, His worship and service and His remembrance.

Vedas are regarded as the highest “proof” among all proofs. As such, following this proof, a person is expected to do the various rituals prescribed in the Vedas and, how come here, the remembrance of our Lord has been prescribed as the pre-eminent one? This is due to the fact, that the devotee of our Lord does not forget, even for a second, the remembrance of our Lord and in this way, this devotee is exhibiting only the greatness and glory of this path of Devotion to our lord.

Of course, the Vedas do not speak of all these various type of rituals for its own sake! The Vedas speak about the sacrifices like Aswamedha etc. only with a view to benefit those, who are desirous of attaining opulence, prosperity etc. But, devotees do not want to attain these benefits and enjoyments at all. Some may even say, that this opinion of the devotee is caused by his “delusion”, — but our Shri Mahaprabhuji, says, that this is not a “delusion” at all — as this devotee will never get “delusion”. Why? As our Lord Himself is the “Aatma” of this devotee — such a devotee of our Lord (here all the divinely originated Beings, devoted to our Lord are included) having become belonging to our Lord (i.e. he who has attracted the Lord’s love to himself), does not forget, even for a split second, the lotus feet of our Lord!

Our Shri Mahaprabhuji says, that the real important “sacrifice” (yagnam) is to establish one’s mind in the lotus feet of our Lord. In fact, the Vedas are really “ordering” everyone to do this kind of “sacrifice” only! The devotees, who really “belong” to our Lord (Bhagawadeeya) cannot give up the “remembrance” of our Lord, at any time! It is necessary, therefore, to give up totally, those “actions”, which “oppose” or obstruct, the “remembrance” of our Lord! The words “NA CHALATI” (does

not move) are used to indicate, that the mind of this "best" among the Vaishnava devotees, never ever, moves out of this path of remembrance of our Lord, i.e. stray into other paths and ways!

भगवत उरुविक्रमाङ्घ्रिशाखानखमणिचन्द्रिकया निरस्ततापे।
हृदि कथमुपसीदतां पुनः स प्रभवति चन्द्र इवोदितेर्कतापः॥५४॥

VERSE 54 Meaning: "Our Lord Sri Vaamana is of the highest glory and valour! His lotus feet is the wish-fulfilling divine tree of Kalpataru. The toes of our Lord's holy feet constitute the branches of this tree. The nail on these toes shower the cool brilliance of the moon! This "brilliance" has destroyed all types of heat and sorrow, caused by the desires in the minds of the true devotees of our Lord Sri Hari. How can then, "desires" ever arise in the mind of these devotees? Like, on the rise of the moon, the heat of the sun, automatically gets mitigated! But where this "heat and sorrow" gets fully destroyed, how can it ever rise or come again? In the same way, due to the brilliance of the moonbeams emanating from the nails of our Lord's holy feet, all the desires and sorrow of these devotees have been fully destroyed. How can this desire raise its head again?"

श्रीसुबोधिनी: ननु "तृष्णाया भववाहिन्ये" तिन्यायेन गुणानां क्षोभकानां च विद्यमानत्वात् "रजः सत्त्वं तमश्चेति" वचनाच्च कदाचित् कामसम्भवस्य सर्वजनीनत्वाच्चासम्भावितः पक्षोयमिति चेत् तत्राह, पुनः कामादयो हृदये नोत्पद्यन्ते, 'अवाङ्मनोगोचरकर्मकर्ता' निरस्तत्वात्, न हि गुणादयोन्यत्रालब्धशरण येन तस्मिन्नेव हृदये पुनः प्ररोहेयुः, चरणस्यैव माहात्म्यं वक्तुं भगवत इत्युक्तं, अतः सत्प्रतिपक्षता नान्यस्य, शाखावचनादङ्घ्रेः कल्पवृक्षत्वं, अचिन्त्यो हि मणिप्रभाव इति, चन्द्रिकापदेन प्रभाबाहुल्यं, अनेन ब्रह्माण्डभेदनेन गङ्गाप्रवाहवन् निरन्तरमानन्दप्रवाहप्रवृत्तेर्न तापशंकापीतिभावः,

स तापः, अर्कतापो हि दिवसे न रात्रौ तथा भगवद्विमुखे तापः, तत्रापि चन्द्र उदित ऊष्मापि निवर्तते क्व ताप इत्यर्थः ॥५४॥

SRI SUBODHINI: That “desires” will never arise in one’s mind — this statement does not seem to be appropriate, especially when in this world, there is the constant presence of “inordinate desires” (Trishna), which makes everyone come under its control! There is also the presence of the three qualities of Satwa, Rajas and Tamas! Thus, it appears that the “origin” of desire seems to be natural! But all this is totally refuted by telling, that it is our Lord, whose “actions” can never be understood, through a person’s words or mind. The cool moonbeams emanating from the nails of His holy feet, remove the desires and other blemish from the hearts of His devotees. How can we say that these desires etc. will not enter again into the heart of these devotees? This is due to the glory of our Lord’s holy feet! Due to this, as this holy feet is securely established in the heart of this devotee, desires etc. get destroyed on a permanent basis (i.e. for ever) and these “desires” etc. lose their power to enter again into this heart of the devotee. As our Lord’s holy feet is the divine wish-fulfilling tree of Kalpataru, its power is “unimaginable”, and inexplicably powerful and potent!

The word “moon light” (Chandrika) has been used to indicate, that it has such an amount of powerful “brilliance” — like the force of flow of Ganga river can pierce through this vast Universe! In the same way, this “brilliance” also pushes the flow of “bliss” (Aananda) and destroys the heat of all types of sorrow. The heat of the sun is felt during the day, and not during the night. In the same way, those persons, who are not

interested in our Lord, are made to suffer through the heat of their desires etc. On the rise of the moon, the heat of the day also gets mitigated. Then how can the “heat” hope to remain?

विसृजति हृदयं न यस्य साक्षाद्भरिवशाभिहितोप्यधौघनाशः।
प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः॥५५॥

VERSE 55 Meaning: “Even though, intensely suffering through diseases such as fever, inhalation problems, etc, the ideal devotee of our Lord Sri Hari remembers our Lord at all times! All his “sins” are, thus, destroyed by our Lord Sri Hari. Through this, he becomes pure and sinless permanently! This devotee ties up the holy feet of our Lord, with the silken ropes of his love for the Lord, because of which, our Lord Sri Hari is unable to give up His residency in the heart of this devotee! In view of this, this devotee is considered as the highest among the devotees, who belong to our Lord! (Bhagawadeeya).”

श्रीसुबोधिनी: फलमुखं भक्तलक्षणमाह “आहूत इव मे शीघ्र” मिति हि फले वक्तव्य, अनुकल्पस्य प्रतयवायपरिहार एव स्यात् साक्षादित्यन्तर्यामिव्युदासाय, हरिरित्युद्धारकः अग्निरिव भस्मना न च्छन्नः पापसमूहस्य पूर्वमेव नष्टत्वात्, पुष्टिस्यो भगवान् भक्तिमार्गविरोधात् कथं तिष्ठतीत्याह प्रणयेति, रशना साधनभक्त्या संवलिता तया स्थिरीभूतश्चरणो मस्तके रज्जुनिर्मिताधारवत्, कमलं तूर्ध्वमुखं तथैव तिष्ठति तदा स सर्वजनीनो नारदवदुक्तो भवेदित्यर्थः, एवं धर्मोपयोगेनानुकल्पोपयोगेन च सफला भक्ता निरूपिताः ॥५५॥

इति श्रीभागवत सुबोधिन्यां श्रीलक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षितविरचितां एकादशस्कन्धविवरणे द्वितीयोऽध्यायः ॥२॥

SRI SUBODHINI: The devotee, to whom the Lord has blessed with the “results” (Phalam) is being explained

in this verse. As per the verse in Sri Bhagavatam (Aahuta Yevame Seeghram), our Lord Sri Hari, has come himself and has given him His "Darsan" — as if the devotee had called the Lord to come! This "result" (blessing) is an "attribute" of our Lord's highest and most important devotee!

OUR LORD DOES NOT GO AWAY, AFTER GIVING "DARSAN", BUT HE STAYS, FOR EVER, IN THE HEART OF THIS DEVOTEE!

The word "Saakshat" (really — actually) indicates, that the Lord, who comes and stays in the heart of the devotee, is the "Antaryaami" (indwelling Lord). As the Lord has now manifested Himself, out of His grace (Pushti), He does not show Himself, as the "fire covered by ash" i.e. He does not show without power or bliss (Aananda). As he has come out of His grace, he is not only brilliant, but also independent and self-willed!

In view of the above, though it looks, as though it is opposing to this path of true devotion, our Lord stays in the heart of this devotee — as the feet has been "bound" with the "ropes of love" like anything can be put on the head of a devotee, after making a "base" of ropes! (Usually pots etc. can be easily balanced through the wheel-like devises made up of thick rope). Through the remembrance of our Lord, the "sins" etc. of this devotee have been already destroyed earlier! The lotus like holy feet of our Lord, is like a lotus flower only and stays upright! (facing upwards). As this lotus feet of our Lord belong to everyone, it is compared to sage Naarada (i.e. like him)!

In this way, through this chapter, instructions on the path of our Lord's devotion, and the ways and means

of becoming as "belonging" to Him (so that everyone else can also easily follow them) have been spoken of. Description has also been done of the devotees, who have become "as belonging" to our Lord and also the "results" (Phalam), which they have attained, through the grace of our Lord! All this has been made, with a view to inspire and benefit the devotees, who love our Lord Sri Hari.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 2nd chapter of 11th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवत-एकादशमस्कन्ध - तृतीयोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 11,

CHAPTER 3

अत्राधिकारहीनानां तृतीयाध्याय ईर्यते ।

अनुकल्पोधिकारो वा चतुर्भिः सम्भविष्यति ॥१॥

दुष्टप्रवाहविज्ञानं तरणं हेतुभिः क्रमात् ।

ज्ञानकर्मपरिज्ञाने तृतीयेऽर्थचतुष्टयम् ॥२॥

द्विपदां भोगसंसिद्धयै चतुष्पादो निरूपिताः ।

ते स्थिराः शङ्कुसन्नद्धाः स द्विपाद्भिः स्थिरीकृतः ॥३॥

KĀRIKAS 1, 2 and 3 Meaning: "The Bhāgavata Dharma has been explained in the second chapter. But a devotee can practice this "Dharma" only, as much as he is capable! As such, if someone lacks the "deserving nature" to practice this "Dharma", and hence, is unable to practice this fully, (i.e. in all respects) and due to this, he confronts "limitations and drawbacks" in his spiritual practice of Bhāgavata Dharma, as an alternative, four types of desired "spiritual disciplines" are provided for this person, and these are described in this third chapter." (1)

The four "ways" are: (1) The knowledge about the force of the "wicked" ways. (2) The ways and method, to slowly, get out of the flow of this "force". (3) Getting acquainted with "Jnana" (knowledge) and (4) getting acquainted with "Karma" (actions). All these have been described in this chapter. (2)

The "two-legged" persons (sage Naarada and king Nimi) attain the joys of this world and the "four-legged" persons (the 4 Sanakaadi brothers) have determined this — as the "latter" are firm and stable!" (In their "Bhakti" to our lord) (3)

॥ राजोवाच ॥

परस्य विष्णोरीशस्य मायिनामपि मोहिनीम् ।

मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः ॥१॥

नानुतृप्ये जुषन् युष्मद्वचो हरिकथामृतम् ।

संसारतापसन्तप्तो मर्त्यस्तत्तापभेषजम् ॥२॥

VERSE 1 and 2 Meaning: "King Nimi asked the nine Yogeswaraas," Oh, beloved yogis of our Lord! the all-powerful and the Universe cause viz. our Lord Vishnu's power of "Maya", infatuates even those, who can cause big illusions! No one is able to identify the workings of this "Maya"! But you have told me, however, that the devotee is able to see the ways of our Lord's "Maya"! Kindly explained to me, out of your grace and compassion (1)

"Oh Lords of Yoga! (Yogeswara), I am suffering from the sorrow of this "Samsaara" (of births and deaths). I have to die one day! I am not yet fully satisfied by drinking your words, containing the nectar of the "Leelas" and stories of our Lord Sri Hari - as these words are the veritable nectarian medicine, for this sorrow and sufferings." (2)

श्रीसुबोधिनीः एवं सनकाद्यनुकल्पनवयोगेश्वराणां वानुरूपत्वं, (चतुरूपत्वं) तत्र प्रथमं चतुर्णां मध्ये मायास्वरूपं पूर्वमेव जिज्ञासितं पृच्छति, प्रकृते, परस्य जगत्कर्तुर्विष्णोर्मोक्षदातुः, बन्धमोक्षौ निरूप्य मध्ये, नियन्तुरीशस्यातो माया त्रिविधा, सर्वभवनसामर्थ्यं माया विद्याजनिका माया लोके व्यामोहिका मायेतोप्यन्या, प्रथमायाः कार्यमपि मायेत्युच्यते, सा हि मायिनामधिकारिपुरुषाणामपि व्यामोहिका विषयाणां सर्वव्यामोहकत्वात् इदमस्माकमत्यन्तजिज्ञासितमित्याह न इति ॥१॥ तान् स्तौति कथनार्थं, अनुतृप्तिरलम्भावः, महतां वचनमेव सर्वदा श्राव्यं तत्रापि हरिकथा, तत्रापि मरणनिवर्तकं वयं च संसारतापमरणधर्मैर्व्याप्ताः, तापा अन्यैरपि गच्छन्ति तेषां पूर्वोक्तानां तु तापानामिदमेव भेषजम् ॥२॥

SRI SUBODHINI: These 9 Yogis are symbolic of the 4 Sanakaadi brothers. King Nimi and those, who had assembled there, were eager to know the nature and form of our Lord's power of "Maya" (illusion). Hence, the king asked this question, to them, in the first instance.

The "Māya" of the creator of this Universe, which is beyond the primordial nature (Prakruti). Secondly the "Māya" of the giver of "liberation" viz. Lord Vishnu and thirdly, the "Māya" of the controller of the Universe viz. Ishwara (Lord). In this way, the Lord's power of "Māya" are of 3 types.

(1) "Māya" – The "Illusion" power which is capable of putting on "illusion" on everyone is called as the "illusory" power of Ishwara – the Lord of the Universe i.e. which is capable of doing everything!

(2) "Māya" – The "illusion" power of Lord Vishnu is the only one, which confers "knowledge" on the devotee.

(3) "Māya" – The "illusion" power of the creator of the Universe, who is beyond the "nature" (Prakruti) is called as the "infatuating" "Māya".

The omnipotent “Ishwara” (Lord) created both “bondage” and “liberation”, and keeps in the “middle” this power of “Māya” (illusion) and rules everyone. This “Māya” can infatuate even Lord Brahma and others, as “objects” usually “infatuates” everyone. The king now says, “I am very interested to understand the nature and form of this “Māya”, in a full and total way. As you are all omniscient, please let me know about this.”

The king is praising these 9 Yogis, so that they may consider giving answers to his questions. The king says further, “I am not fully satisfied, after hearing your words”. It is said, in the scriptures, that the words of noble Mahaatmas should be listened to always. Among these, those words should be listened to, without fail, which are about the Leelas and stories of our Lord Sri Hari, which enables a devotee to conquer the problem of “death”. “We are enveloped by the three types of afflictions, such as the physical sufferings etc., connected with this “Samsaara”, and also by “death” itself! It is possible to ward off certain types of sufferings. But the sorrow and sufferings mentioned above, and also the journey of “births and deaths” (going and coming) can be mitigated only, through the medicine of your nectarian words containing the Leelas and stories of our Lord Sri Hari.”

॥ अन्तरिक्ष उवाच ॥

एभिर्भूतानि भूतात्मा महाभूतैर्महाभुजः ।

ससर्जोच्चावचान्याद्यः स्वमात्रात्मप्रसिद्धये ॥३॥

VERSE 3 Meaning: “Yogi Antariksha, who was not affected by the power of “Maya”, gives the suitable answer through 14 ½ verses.”

“Oh king! It is very difficult, indeed, to explain

about the “Māya” power of our Lord. Hence, through our Lord’s Leelas and “actions” only, one can realize the nature and form of our Lord’s “Māya”. The primordial Lord, the Paramaatma (the Lord of the Universe) uses His power, called as “Māya” to: (1) Become the cause for the creation of all the elements and Beings. (2) Provides for the enjoyments. (3) Provides for the “liberation” of these created Beings. (4) Provides for the highest realization of His own devotees. (5) Through His own 5 elements, He creates various types of celestial beings, humans, with their respective bodies. THIS POWER OF OUR LORD, TO DO ALL THESE ACTIONS IS CALLED AS HIS “MĀYA” POWER!

श्रीसुबोधिनी: मायाकथने सयमपसंक्तोत्तरिक्ष उवाच, मायाशब्दः शास्त्रेषु लोके च बहुधा प्रयुक्तः, सर्वभवनसामर्थ्यं व्यामोहिका च शक्तिरैन्द्रजालिकविद्या च कापट्यादि च तत्तद्रूपनिरूपणार्थं तथा, तथा प्रयुक्तः शब्दः समाधावप्येकैव शक्तिरुभयकार्यरूपोक्ता, प्रवाहस्त्वत्र मायाशब्देनोच्यते, स च भगवत्कृतो भगवद्रूपश्च, विषयैश्च व्यामुग्धाः सर्वे भवन्त्यतोत्र किं युक्तमिति चेदुच्यते तदत्राह सार्धचतुर्दशभिः, तत्रैकेन सृष्टिमाहैभिरिति, न तत्त्वापेक्षा प्रतीतैरैरित्यर्थः, गृहस्थ इव महाभुजोत्युत्साहेन कार्यकर्ता, अत एवोच्चावचानि नैकरूपाणि, आद्यः प्रथमत एव जलमिव प्रविष्टः, स्वस्यावस्थासहितस्य मात्राणां च भगवतश्चेतित्रयाणां प्रसिद्धये, अथ वा स्वमात्र एव योयमात्मा स्वप्नवत् तस्य प्रसिद्धये प्रकर्षेण सिद्धिः सृष्ट्यन्तरापेक्षया ॥३॥

SRI SUBODHINI: Through this one verse, out of the 14 ½ verses, a full description of “creation” (SRISHTI) is done.

“Creation” has been done through the 5 elements which are seeable! But this “creation” in it’s essential form and nature is “Mayik” (illusory i.e. created through our Lord’s power of “Maya” or illusion.)

The word "Mahaabhuja" (of great prowess) indicates, that the Lord was very enthusiastic to create this Universe, in the same way as an ordinary householder will be interested to further his family! Of course this creation is stupendous (Mahati) and very powerful. Our Lord has created endless forms — not just one type only! He has created "lower and higher" species (like the celestial Beings and demons) of innumerable numbers and kinds! In making these forms, the "principles" (Tatwam) have been used, as this creation is made by TRUTH, AND THE ENTIRE CREATION IS TRUTHFUL ONLY!. "Oh Lord! You are the "Aatma" of all the Beings and as such, You are the primordial Aatma! (Paramaaatma). It appears, Oh Lord! that you have entered into the "water" and have created everything through your "Maya" power! Or is it, Oh Lord! for the sake of your own "fame" (being known with all your powers) You have created all this — as in a dream!?"

The "creation" referred in the 1st stanza of this verse denotes the "Mayik" creation, and devoid of the underlying "principles" (Tatwan), it is seen as the untruthful Universe of objects only! The second "creation", which has been made through spiritual principles is TRUTHFUL AND OUR LORD HAS, THROUGH HIS OWN WILL, USING HIS POWER OF "MAYA", AS IT'S CAUSE, HAVING BECOME HIMSELF, AS THE "INSPIRER AND CREATOR", HAS CREATED THIS UNIVERSE! THIS IS "BHAGAVAT-ROOPA" AND TRUTHFUL.

The "Maya-free" Yogi Antariksha, while describing the nature and form of our Lord's "Maya" says that, this word "Maya" has been given several meanings in this world, and in the scriptures. They are the following.

(1) The “Māya”, which is capable of doing anything and everything.

(2) The “Māya”, which puts everyone in “Moha” or infatuation.

(3) The magical “Māya” – which created “illusion” (i.e. seeing something, which is not there).

(4) This word “Māya” is also used to indicate forms, which are used to hide, as a facade etc. (Kapatam).

Sage Veda Vyaasa had seen the “actual Māya”, as a “Darsan” in his “Samaadhi” (union of mind with our Lord). He saw, that this “Māya” is dependent on our Lord i.e. Māya is a power of our Lord, which remains, at all times, in a state of “surrender” to our Lord. Though this “Māya” power is ONE only, it is able to do two types of “works” (tasks). Firstly, it “infatuates” the “Jeeva”. Secondly, it is a “flow” (Pravaaha). Here, the correct meaning of the word “Māya” is “flow” only, and this “flow” is created by our Lord . Hence, this is considered as a “form” of our Lord only!

Each and every type of “Jeeva” get infatuated through the objects (sense objects and enjoyments). Therefore, it is necessary to decide as to the actual meaning of this word “Māya”. This doubt is answered by our Sri Mahāprabhuji, through the following Kaarikas.

मायाशक्तिर्भगवतो नात्र कार्या विचारणा ।

समाधौ तु तथाभानात् प्रयोगस्तु विचार्यते ॥१॥

विचारे भगवद्वाक्यं लक्षणं कार्यगोचरम् ।

प्रतीतिश्चाप्रतीतिश्च साधिष्ठानस्य तद्धि हि ॥२॥

सुवर्णजलवत् कार्ये प्रक्रियेयं पुराणगा ।

तथा सह कृतिः क्वापिच्छादनं चांशतोपि (वा सतोपि) वा ॥३॥

निःस्वरूपस्य कार्यस्य तद्धर्माणां सहैव वा ।

सदिव स्फुरणं यस्मात् त्रयं मायेति शब्दते ॥४॥

मार्गत्रये हरेः स्फूर्तिस्ततोऽन्यन् मायया कृतम् ।

प्रतीतिरपि मिथ्येति केचिद् धर्मविचारकाः ॥५॥

शास्त्रतो निर्णयस्तस्य वस्तुनो मायिकस्य च ।

ज्ञानेऽपि स्फुरणं यस्य तद्रूपं सत्त्वमुच्यते ॥६॥

केवला लौकिकी स्फूर्तिस्तावन्मात्रशरीरिणी ।

अस्थिरा मूलराहित्यात् सा मायेति निगद्यते ॥७॥

मात्रप्रयोगो यत्रास्ति तत्रैकस्यैव रूपणम् ।

उभयं तु हरेः कार्यं द्वितीये करणं तु सा ॥८॥

द्वितीयमात्रकरणे काशकृत्स्नमतं स्थितम् ॥८½॥

KĀRIKAAS 1 to 8 ½ Meaning: “Māya” is the power of our Lord. There is no necessity to dwell on this subject. This “fact and truth” has been clearly seen by sage Veda Vyaasa, who is considered as an incarnation of our Lord’s knowledge, in his “Samaadhi”. (Please see meaning for this word given earlier). — Sage Veda Vyaasa had clearly seen, that MĀYA IS A POWER OF OUR LORD, WHICH ALWAYS REMAINS SURRENDERED TO HIM! But, it is necessary to know as to how, and with what meaning, this word “Māya” is used at different places and situations.

Our Lord Sri Krishna, describing the nature of “Maya” in the Gita, has said that, “This divine “Māya” of Mine consists of the 3 qualities (Gunas). She is very powerful, and to “cross” her, is indeed very difficult.” (“DAIVI HEYSHA GUNAMAYEE MAMA MAAYA DURATHYAYA”).

In Sri Bhagavatam, through the verse “RITERTHAM

YAT PRATEEYETA NA PRATEEYETA CHA" – the "task-oriented" attribute of this "Māya" has been described. "Not to "show" that object, which is there and to "show" that object, which is not there" - this is called as "Māya"! This "Māya" power of our Lord puts the humans into a state of "forgetfulness". Our Shri Mahaprabhuji has explained this factor, in the second Karika. On thinking about this, our Lord's words on the nature of His "Māya" (as given in the Gita) leads us to understand the attributes of the "form" and "nature" of this "Māya". Through this, a person is able understand the basis of this "task-oriented" Māyik power of our Lord.

The actual "task" of Māya is of two kinds. Firstly, if the "cause" leads to a "task", then the cause, is said to remain as "unchanged" e.g. even if gold is made into various ornaments, it's essential nature does not get changed or affected. This is termed as "unchanged result". In the same way, our Lord, using His instrument of "Māya", becomes the result of this Universe and yet continues to be "unchanged" (Avikaari). In other words **BRAHMAN, HAVING BECOME THE FORMS AND NAMES OF THIS UNIVERSE, CONTINUES TO REMAIN UNCHANGED AND UNAFFECTED!** Only the name changes i.e. initially what is called as "Brahman" is now called as "Universe"! This is one of the "tasks" of "Māya". This sort of "changeless result or becoming" task of our Lord is accepted by the holy scriptures, through which, the all-encompassing omnipotence and power of the highest "Parabrahman" is understood by the devotees.

The second "task" of "Māya" is, that it "infatuates" the "Jeevas" – like one sees one's own "reflection" in water! After explaining, in this way, the "form" (nature)

and "task" of this "Māya", our Shri Mahaprabhuji now begins to determine the special "tasks" of this power of Maya!

Our Lord uses this "Māya", as His instrument and creates this Universe, sometimes only. This sort of our Lord's creation of this Universe has been referred to in the Puraanas. But, in the Vedas, the nature of "Māya" as an "instrument" has not been referred to at all. The reference to the "Puraanik" basis can be seen in the two Sri Bhāgavatam verses, in canto 2 viz. (1) The Lord, through his "Māya" has created this Universe, protects it and also ends the same and (2) "Our Lord created this Universe, through His power of Māya — the Lord is all powerful."

When our Lord created this Universe, our Lord, who is omnipotent, used His own "instrument" (Karana) of "Māya" power. In this way, He created, protected and destroyed the Universe, and for this sake, He uses the qualities of "Satwa", "Rajas" and "Tamas".

The "gross" aspects of our Lord's exalted qualities of SAT — CHIT — AANANDA are respectively the qualities "Satwa", "Rajas" and "Tamas". Through these "qualities" (Gunas), our Lord creates the endless varieties of Beings. In this creation, outwardly, we are able to see the "action" of our Lord's "Māya" power. But, the real "inspirer" for this creation through the "qualities" is our Lord only! In this way, the power of "Māya" of our Lord is only a "cause" (Kaaranam). But it is under the control and direction of our Lord only.

The third task of "Māya" is to "cover up" all materials/objects. This task is done by "Māya", through the process of creating objects, covering them with a

“form” and “disturbance” (Vikshepa) in the outlook of the “seer” (onlooker). In other words, the “real” nature of everything is camouflaged through these three “processes or actions” by “Māya”, as per the will and direction of our Lord!

In this way, even the “unreal” comes to be seen as “real” – this is due to “Māya” power of our Lord.

Our Lord has provided, through the scriptures, the three paths of Bhakthi, Jnana and Karma, so that the “Jeevas” are able to experience and know the total relationship of our Lord with the Universe. They also realize, that only through the “Māya” power, this entire “Universe” is “seen”. i.e. it is “Māyik” in nature! Moreover, this sort of knowledge occurs, due to our Lord’s power of “Māya” only. Like one sees “silver” in the glittering “sea shell”; yellow colour in the conch! – all these are “illusions” only. In the same way, the seeing of the “Universe” also is an “illusion” – as it is only an inspiration. As this “dual” vision is always present, no wonder, this power of our Lord is called as “Maya”!

Many others say, that even this “knowledge” of the “objects” is due to primordial ignorance (Adhyaasa); our Shri Mahaprabhuji says, that the argument of these persons viz. that the “reflection” or “seeing of the other” is also an “illusion”, is not appropriate from the point of view of the holy scriptures. Hence we cannot respect this view. Why? As per the proof of the scriptures, everyone is aware of both viz. the “seen object”, and the “presence of the other”. Hence, to consider that every perception is made due to “ignorance” only, is not right.

Through the 6th Karika, our Shri Mahaprabhuji makes this subject more clear by telling, that we should seek the help of our scriptures, only for the final determination of the nature of objects, and the presence and role of "Māya". It should never be done in any other way. On the dawn of "Jnana", the knowers of Brahman are able to see all the objects as "truthful" forms of "Brahman" only. Hence, all these objects, from this "Brahman" point of view, are considered as "truthful" only. As it has been said, "THIS UNIVERSE IS THE "FORM" OF OUR LORD ONLY" (BHAGAWADROOPAM VISWAM). In other parts of the Vedas, it has been said that, "PRAANA VAI SATHYAM, TESHAMESHA SATHYAM" (The "Praana" is truthful. Due to this all these are truthful.) Hence, it is necessary to determine, all these only through the aid of our holy scriptures.

In the 7th Karika, "Maya" is told to be, through the reference in the 11th canto, that which, inspires "worldly responses", which are always "unstable" (impermanent), and it lacks a "firm basis". That is why, this "inspiration" (i.e. resultant perception, knowledge etc.) is regarded as "Māya" only. [The word "Mātra" used here, indicates "only this" (Kevalam).]

In the 8th Karika, our Shri Mahaprabhuji explains this more clearly. Wherever, in the scriptures, the word "Mātra" is used, there, the description for "only this" (Mātra) is done of the "ONE" only i.e. IT IS OUR LORD SRI HARI, WHO HAS CREATED BOTH! In this way, if "Maya" is called as the "inspirer" of the "disturbances" in one's mind, it does not take away the "primary role" of our Lord, for having created this Universe, using His power of Māya as an "instrument"! How can an "instrument" become the "efficient" cause, without the

“wielder or user” of the “instrument”? OUR LORD, IN THIS WAY, HAS DIFFERENT ROLES VIZ. AT ONE PLACE, OUR LORD IS THE GIVER OF RESULTS AND BENEFITS; AT ANOTHER PLACE, HE IS THE “DOER” ALSO! ; IN THIS WAY, IT IS OUR LORD ONLY, WHO DOES EVERYTHING, HAVING TAKEN ALL THESE FORMS AND NAMES! HIS POWER OF “MAYA” IS ONLY A “CAUSE”, USED BY OUR LORD AS A “KARANAM” (INSTRUMENT).

एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः ।

एकधा दशधात्मानं विभजन् जुषते गुणान् ॥४॥

VERSE 4 Meaning: “Our Lord having created in this way, all the elements and the bodies, has also entered into them, through His five primordial elements. He has, then, made Himself, as the inner mind and the 10 senses, and is enjoying the objects created by Him only.”

श्रीसुबोधिनीः भोगमाह, स्वार्थं सृष्टानि भूतानि देहान् महाभूतैः सह प्रविष्टो देवानामिन्द्रियाधिष्ठातृणामभावादात्मानमेवान्तःकरणेन्द्रियरूपेण विभज्य विषयान् सेवत इत्यर्थः ॥४॥

SRI SUBODHINI: For the sake of His “play” (Leela) only, our Lord has created all these “bodies”. He has then entered into these “bodies”, with His 5 primordial elements – like the thread in the making of the cloth – He has made Himself only, as the inner mind and the 10 senses and enjoys all the “objects” which have been created by Him only! Why? The presiding deity of all the senses is not anyone else! IN THIS WAY, OUR LORD ONLY HAS BECOME THE INNER MIND, AND THE 10 SENSES, AND IT IS HE , WHO IS ENJOYING HIS OWN CREATION!

गुणैर्गुणान् स भुञ्जान आत्मप्रद्योतितैः प्रभुः ।
मन्यमान इदं सृष्टमात्मानमिह सज्जते ॥५॥

VERSE 5 Meaning: "Our Lord, enjoys, through His own manifested "qualities" (Gunas), all the "objects" (i.e. the "Jeeva", who is attached to the body). The body which has been made through the 5 elements is regarded by the Lord (Jeeva) as His own "Aatma" and gets attached to it! (This is our Lord's "Māya" only)."

श्रीसुबोधिनी: आसक्तिमाह, पूर्वं ह्यासक्तस्तदा स्वयं प्रभुरेवेन्द्रियैर्विषयान् भुञ्जानो भवति, ननु भोगे सत्यायातं विषयपारवश्यं, नेत्याहात्मप्रद्योतितैरिति, प्रद्योतनमेव पालनं च, आत्मनेपदेन तादृशो भोगोपि, अत एव प्रभुरिदमा निर्दिष्टमात्मानं मन्यमानः स्वस्य गत्यन्तरं विस्मृत्यैव सज्जते ॥५॥

SRI SUBODHINI: The "attachment" which the Lord, through His own part of as "Jeeva" gets, arising out of the enjoyment of all objects created by Him, using His own qualities is explained here, in this verse. Our Lord was "unattached" prior to this creation. But after the "creation", He gets "attached" to the "creation". The way of His getting this "attachment" is described here.

OUR LORD IS OMNIPOTENT! HENCE, HE ENJOYS THE OBJECTS (AS THE DIVINE PART OF "JEEVA") WITHOUT IN ANY WAY GETTING AFFECTED BY THE SENSES. IN THIS WAY, HIS DIVINE NATURE IS NEVER AFFECTED OR SULLIED BY THIS "ATTACHMENT"! Thus, unaffected, He is the One who enjoys His creation made through His power of Maya! This is the purport of the word "BHUNJĀNAHA" (enjoyer).

Usually, a person gets under the control of the "objects", due to enjoying them! But this doubt is removed by telling that the Lord only has manifested the

“qualities”, through which He enjoys His creation! Due to this, our Lord does not come under the control of these “qualities” which are His own! But it is said that the Lord (as the “Jeeva”) enjoying this Universe for a long time “forgets” (?) His own divine self and nature and gets “attached” (?) to His own “Māyik” creation, and finally regards His own “body” as the “Aatma”.

THE PURPORT, IS THAT EVERYTHING IS DONE BY OUR LORD ONLY – IN THE ULTIMATE ANALYSIS!

कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् ।

तत्तत्कर्मफलं गृह्णन् भ्रमतीह सुखेतरम् ॥६॥

VERSE 6 Meaning: “This “Jeeva” (part of our Lord) does various actions, through his senses of “action”, as per their “tendencies” (Vaasanaas), and despite being always established in His own divine self, becomes like an ordinary “Jeeva”, wearing a “body”, and gets affected through the desires of beneficial results (happiness) for the “actions” done! But, he undergoes only sorrow, like a labourer suffers at all times by carrying weighty materials over a long period!”

श्रीसुबोधिनी: अस्वातन्त्र्ये सिद्धे प्रवाहसिद्ध्यर्थमुपायमाह, भोगस्तु शान्त इव, कर्मेन्द्रियैः सवासनानि कर्माणि कृत्वा स्वयं च देहभृत् प्राकृतजीवो भूत्वा कर्मणा जनितं मज्जूरवत् फलं गृह्णन् नानाविधक्लेशाननुभवन्नत्रैव भ्रमति, सुखग्रहणं च प्रत्यावृत्तौ हेतुः ॥६॥

SRI SUBODHINI: In this way, when the “Jeevaatma” comes under the control of the “other” (created objects), then it begins to “flow” with the force of life and death (Samsaara). How does this “flow” get originated, is explained in this verse. Although, an enjoyment leads to temporary “peace”, the “tendencies” of enjoyment

remain, and the senses of “action”, begin to do “actions” again, and begins to protect the “body” only (i.e. does only those actions, which would guarantee the existence of the body). This action makes the “Divine Jeevaatma” an ordinary one. Moreover, due to all these actions, he undergoes sorrow also, as a result, like a “labourer” does! He experiences various types of sorrow and difficulties, and flows in the force of “Samsaara” of births and deaths. His desire for “happiness”, makes him take other “births”, leading to “deaths” also!

इत्थं कर्मगतीर्गच्छन् बह्वभद्रवहाः पुमान् ।

आभूतसम्प्लवात् सर्गप्रलयावशुतेवशः ॥७॥

VERSE 7 Meaning: “In this way, the “Jeevaatma” (our Lord’s divine part) takes various “bodies” as per it’s “actions”, and comes under the control of others! He continues to enjoy or pass through the results of his births and deaths, till the primordial elements are destroyed by our Lord, during the great “deluge” (Mahaapralaya).”

श्रीसुबोधिनीः तस्य प्रवाहनिमज्जनमुपसंहरति, कर्मगतिभेदाः पूर्वमेव प्रपञ्चिताः, अभद्रमेव वहन्तीति पञ्चमस्कन्धोक्ताः, महाप्रलय एवावधिर्न तु कर्मसमाप्तिः, सर्गप्रलयावुत्पत्तिमरणे ॥७॥

SRI SUBODHINI: Thus the “Jeeva” gets washed away, in the “force” of the flow of “Samsaara” (of births and deaths). By telling like this, this subject is being concluded. In the previous 3rd and 5th cantos, the way of “action” and it’s “results” (Karmagati) have been described in detail (with all it’s various differences). There, description has been done also, of the sorrows and difficulties, being experienced by the “Jeevas”, as per the force of their own “actions”! This has been explained in detail in the 5th canto of Sri Bhagavatam. During this “great deluge”

(Mahaapralaya), the “Jeevas” get rest and respite, from the force of their “actions” – but the “ending” of the flow of Karma does not occur! (ie they do not get “liberated!”)

धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम् ।

अनादिनिधनः कालो ह्यव्यक्तायापकर्षति ॥८॥

VERSE 8 Meaning: “When the time for the happening of the great deluge draws near, the divine factor of “time” (Kaala), which is beyond the two factors of birth and destruction, begins to draw (pull) this manifested Universe, consisting of gross materials such as earth etc. and subtle materials like the quality based (Gunaatmak) sound, forms etc., with a view to make it disappear into it’s original primordial nature.”

श्रीसुबोधिनी: तस्यावधिनिरूपणार्थं प्रलयमाह धातूपप्लव इत्यादित्रिभिः, तत्रैकेन भगवत्कृतमाह, उपप्लवासन्नता द्विपराध्वसाने भगवदिच्छया वा, द्रव्यगुणात्मकमिति लौकिकसिद्धान्तसिद्धाः पदार्था उक्ताः, तस्य वेदनानभिज्ञत्वायानादिनिधन इत्युक्तं, तिरोभावार्थं प्रयत्न इत्यर्थः ॥८॥

SRI SUBODHINI: A description is done about the “rest”, which the force of “action” gets, during the great deluge! In this verse, the “great deluge”, which is originated by our Lord is being decribed.

When two “Paraardhas” (measure of time) get over or when, through the will and desire of our Lord, the time of demise, through the deluge, of the primordial principles, draws near, then, the divine factor of “time”, (Kaala) which is without birth or destruction, pulls away this “seen” Universe, of both gross and subtle materials, into the great “AVYAKTHAM” – the “great unseen”!

शतं वर्षाण्यनावृष्टिर्भविष्यत्युल्बणा भुवि ।

तत्कालोपचितोष्णोर्को लोकांस्त्रीन् प्रतपिष्यति ॥९॥

VERSE 9 Meaning: "When the actual time of this great deluge will come nearer, there will not be any rain at all on this earth, for hundred years i.e. not even a drop of rain will fall on this earth for 100 years! The sun will shine with such brilliance, through which all the three worlds will begin to burn!"

श्रीसुबोधिनी: कार्यप्रलयप्रकारमाह, चतुर्भिर्व्यष्टीनामभाव उक्तो भवति समष्टेर्दाहनप्लावनावग्निमाभ्यां ततः पुरुषगमनमिति, अभावस्यापि जगन्नाशकत्वादुल्बणेत्युक्तं, उपचितश्चासावुष्णश्च ॥९॥

SRI SUBODHINI: From this 9th verse, in 4 verses, the way and action of the "great deluge" is being described. Through this verse, the absence of rain is described. In the next 2 verses (10th and 11th), the "burning up" and "drowning" of the Universe are described. Through the 12th verse, the giving up of the body of the "Viraat Purusha" (our Lord, who has become this vast Universe) is being described and the entering of this "Viraat Purusha" into the "unseen".

For 100 years, there is no "rain" at all. The purport of telling this is, that this "absence" also is capable of destroying this Universe. Hence, the cruel dangers, which can follow, the absence of rain are indicated (by the word "Ulbona"). The sun, in turn begins to shine more brilliantly, and generates such an amount of intense heat that this Universe gets literally burnt, through this relentless heat!

पातालतलमारभ्य सङ्कर्षणमुखानलः ।

दहनूद्ध्वंशिखो विष्वग् वर्धते वायुनेरितः ॥१०॥

VERSE 10 Meaning: “The fire emanating from the mouth of our Lord Sri Sankarshana, begins from the lower Paatala region, gets carried and inspired by wind-force and attains the form of long and big fire beams, and branches, and begins to burn all the four sides and grows into immense proportions (i.e. becomes very huge)!”

श्रीसुबोधिनीः दाहमाह, पूर्वशतवर्षमध्य एवास्य प्रवेशः ॥१०॥

SRI SUBODHINI: During the time of the great deluge, the fire from the face of Lord Sankarshana, enters into this Universe, again, for a period of 100 years.

संवर्तको मेघगणो वर्षति स्म शतं समाः ।

धाराभिर्हस्तिहस्ताभिलीयते सलिले विराट् ॥११॥

VERSE 11 Meaning: “The clouds known as the “Samvartak”, which operate only during the time of great deluge (Pralaya) shower rain and pour water, of the nature of elephant’s trunks, once again for 100 years and in this water, the entire “Brahmaanda” (Universe) will get merged (drowned).”

श्रीसुबोधिनीः प्लावनमाह, कालस्याधिदैविकस्याध्यात्मिकरूपा मेघाः विराड्विलयो दग्धगोमयपिण्डवत् ॥११॥

SRI SUBODHINI: In this verse, the “drowning” of this entire created Universe, which has burnt up with the fire originated from the mouth of Lord Sankarshana is being explained. These “Samvartak” clouds are the “physical form” of the celestial factor of “time” (Kaala). The vast “Viraat” form of the Universe (Brahmaanda) will become like the burnt up “Gomaya” roll (like the ball made from cow’s droppings – considered holy).

[NOTES: By telling the clouds, as the physical form

of the celestial factor of time (Kaala), the “sun” is regarded, as the subtle form of this factor of “time”.]

ततो विराजमुत्सृज्य वैराजः पुरुषो नृप ।

अव्यक्तं विशते सूक्ष्मं निरिन्धन इवानलः ॥१२॥

VERSE 12 Meaning: “Oh king! when this vast “Brahmaanda” form of the Universe, begins to get drowned in the deluge waters, then, the primordial Purusha (our Lord’s manifestation), who has no “Upaadhi” (limitations) gives up this Universe, and enters into the subtle “unseen” form (AVYAKTHA) i.e. the total united form of all “Jeevas”! – like the fire, without wood, subsides in it’s own real subtle form!”

श्रीसुबोधिनी: ततः पुरुषगमनमाह, अधिकारिपुरुषत्वज्ञापनायाव्यक्ते लय उक्तः अयमव्येकः प्रकारो न त्वयमेव ॥१२॥

SRI SUBODHINI: In this verse, it has been said, that the primordial Purusha, gives up the “Viraat form of this Universe and enters into his own “Avyaktha” (subtle form of the “unseen”) – as this primordial Lord is the “authority”, from whom this deluge has been unleashed! This deluge itself is one of the types described, among the various kinds of “deluges”!

वायुना हतगन्धा भूः सलिलत्वाय कल्पते ।

सलिलं तद्धृतरसं ज्योतिष्ठायोपकल्पते ॥१३॥

VERSE 13 Meaning: “The wind (Vayoo) takes away (pulls out) the odour/fragrance (Gandha) of earth; due to this, the earth transforms itself into “water”! In the same way, the divine factor of “time” (Kaala) pulls out the quality of “taste” (Rasa) of water; due to this, this “water” gets merged into “fire” i.e. it takes the form of “fire”!”

श्रीसुबोधिनी: सार्धद्वयेन महाभूतानां लयमाह, व्यावर्तको धर्मो गन्धः,
वायुना च हरणं सिद्धं, अनुक्ते कालएव संवर्तकः ॥१३॥

SRI SUBODHINI: The main differentiating special factor of this earth is it's "odour" (fragrance) — Gandham! This "odour" is pulled out from this earth by "wind" (Vayoo) — it is well known, that wind carries fragrance and odours with it — when this "odour" of earth is pulled out, then this earth becomes "water", losing it's "black and blue" colour. In the same way, the merger and destruction of water and other elements is also being told. Though, in this verse, the name of the factor, which pulls out the "taste" (Rasa) — essence — of water is not specifically mentioned, we have to surmise, this factor to be as the divine factor of "time" (Kaala), only i.e. the "relish — taste — essence" (Rasa) of water is "drunk" (pulled out) by the factor of time (Kaala), and this transforms water into "fire"

हतरूपं तु तमसा वायौ ज्योतिः प्रलीयते ।

हतस्पर्शोवकाशेन वायुर्नभसि लीयते ॥१४॥

VERSE 14 Meaning: "In this way, after losing it's form, through the celestial forces, fire merges itself in wind (Vayoo). Later this wind's quality of "touch" is pulled out by "Avakaasa" (Aakash) and it merges in the same, subsequently (i.e. in space)."

श्रीसुबोधिनी: तमोगुणस्य तामसं रूपं तमः, आधिदैविकमत्र गृह्यते,
कार्यानाधारौ देशकाला ववकाशशब्देनोच्येते तत्र देशेन स्पर्शनाशो लोकेपि
देशावकाशेन स्पर्शो भवतीति कालत्मनेत्यग्रे वक्ष्यमाणत्वाच्च ॥१४॥

SRI SUBODHINI: The Tamasik form of "Tamas" quality is "Tama" (darkness). This "darkness" takes now the celestial form of the quality of "Tamas"! When there

is no "basis" for any "task", the time and space for such an event is called as "Avakaasa". Here, the sense of touch gets lost through "space" (Desa). Even in the world, we see that "space" is touched by "Avakaasa". The factor of "time" will be explained in the next verse.

कालात्मना हतगुणं नभ आत्मनि लीयते ॥१४½॥

VERSE 14 ½ Meaning: "The "Aatma" of the divine factor of time (Kaala) pulls out the qualities (Gunaas), and the factor of "space" (Aakaasa) then gets merged in "Aatma"."

श्रीसुबोधिनी: कालात्मनावकाशेन, कालेन हि शब्दो नश्यति ॥१४½॥

SRI SUBODHINI: Through the divine factor of time (Kaala), the quality of "sound" gets destroyed. This leads the factor of "space" (Aakaasa) to get merged in "Aatma".

इन्द्रियाणि मनो बुद्धिः सक वैकारिकैर्नृप ।

प्रविशन्ति ह्यहङ्कारं स्वगुणैरहमात्मनि ॥१५½॥

VERSE 15 ½ Meaning: "The senses, the mind and the intellect, along with their respective presiding deities get merged in the primordial Ahamkaara (ego). Then, this "ego", along with it's "qualities", gets merged into the "Jeeva" (Aatma)."

श्रीसुबोधिनी: शिष्टस्य लयमाह, आत्मनि जीवे, नायं प्राकृतिको लयः किन्तु केवलमायाकृतः, मायावैभवे ह्यस्य बहुविषयत्वं, अन्यत्रापि क्वचिदेकदेशनापि शब्दप्रयोगो यथैन्द्रजालिकं, मन्त्रगता हि सा, अङ्गेषु स्थिता स्वल्पविषया भवति, अस्याः कार्यं मुख्यं व्यामोहः, पदार्थाश्चानुभवश्च त्रयमत्र सम्भवतीति सम्पूर्णा उक्ताः ॥१५½॥

SRI SUBODHINI: The "merger" of the "remaining" is being described. The word "Aatma" used here indicates

to the "Jeeva" i.e. the senses, along with the "qualities" (Gunas) and "ego" merge with the "Jeeva". This is due to the reason, that this "merger" is not a physical or natural one (Prakrutik). This is caused by our Lord's power of "Maya" (has been said earlier "that this "Maya" of our Lord creates, protects and merges everything"). This power of "Maya" of our Lord creates, in a "flow", and it contains all the objects/materials. The other types of "Maya" referred to are "magical actions" which are based on "Manthraas" (incantation). The purpose of this type of "Maya" is only to "infatuate" the persons, and this "Maya" of our Lord is capable of creating all the objects/things and also enables the "Jeeva" to "experience" it. Thus, this "Maya", power, is referred to here as "total" in nature.

एषा माया भगवतः सर्गस्थित्यन्तकारिणी ।

त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि ॥१६१/२॥

VERSE 16 ½ Meaning: "The creation of this Universe, protection and destruction are done by the power of "Maya" of our Lord, and this power consists of the three qualities (Satwa, Rajas and Tamas). I have explained this power of "Maya" of our Lord up to now. What do you want to listen further?"

श्रीसुबोधिनी: उपसंहरति, स्वरूपतो हि सा शक्तिर्निर्वक्तुमशक्या, आकृत्या स्त्रीरूपा भगवतः पुरुषत्वे सौन्दर्यातिशयेन मुग्धा भवन्तीति मूले न स्वाभाविको दोषः, अत आह किं भूयः श्रोतुमिच्छसीति ॥१६१/२॥

SRI SUBODHINI: It is necessary to understand the nature and form of our Lord's power of "Maya", through it's "actions" — as it is impossible to clearly comprehend it's nature fully. This power consists of the 3 primordial qualities, and being our Lord's own

“power” is capable of creation, preservation and destruction of this Universe. This “three-fold” action is it’s “action oriented” identification! This “Māya” has a “female” form in it’s “body”, and the “husbandship” of this “Māya” is in our Lord only! This “Māya” is supposed to be “wonderfully beautiful”, and as this “beauty” is established in “women”, the entire Universe has the habit of getting “infatuated” with “women”! In this way, our Lord’s power of “Māya” has no inherent “blemish” at all — as it is the power of our Lord, used by Him, for a definite purpose.

The Yogis now ask the king, as to what else he wants to know.?

श्रीरूपत्वाद् धृतं रूपमाकृतिः स्त्री निगद्यते ।

स्वभोगाय तथा दैत्यमोहाय च सदा हि सा ॥१॥

प्रभुसेवकरीत्या हि भक्तिमार्गे निरूपणम् ।

श्रुतीनामन्यथारीतिर्न दूषणमिहाण्वपि ॥२॥

बीजसंस्कारकृपया नान्योन्याश्रयणं मतम् ।

सर्वे मार्गे विलीयेरन् सा चेत् तत्र तथा न हि ॥३॥

अंशपक्षे न दोषोस्ति ह्यवस्थायां तु सा रतिः ।

मर्यादापुष्टिमार्गेण मुक्त्यर्थं निन्द्यते परम् ॥४॥

अतस्तद्विषयोऽल्लङ्घ्यः प्रष्टव्यश्चेत् तदुच्यते ॥४½॥

KĀRIKAS 1 to 4 ½ Meaning: “What is the real “form” of the primordial Prakruti or power? Our Shri Mahaprabhuji says, that this form is “Shree”, and is “female” in character. She is of “blissful” form (Aanandarooopi), as she is interested always to confer “bliss” for our Lord. In another way, she, as “Māya” power of our Lord, infatuates and deludes “demoniac Jeevas”. After explaining the nature of this “Māya” and

those, who are in the "flow" (i.e. the Jeevas) of "life", in this Karika, our Shri Mahaprabhuji is explaining the nature of "grace" (Pushti) through the second Karika. (1)

In this path of Bhakthi, this "Māya" works and carries out the orders of our Lord, as His "servant" – Through this role, she never becomes an "obstacle" for the devotees, who are in the paths of "Maryaada" and "Pushti" ("orderly" path and the path of grace). That is why, in the "Sruti Gita", the words "Jaya Jaya" (victory, victory) have been used, as a prayer, and, it appears, that this prayer may come into conflict with the former thought (i.e. this Māya does not pose as an obstacle, for the two types of devotees). With a view to mitigate this "opposition", our Shri Mahaprabhuji says, in the latter portion of this Kārika that "the methods and ways of the Vedas are of a different nature. Hence, here, there is no blemish of contradiction at all." (2)

The Vedas have the authority only to do "prayer", and this "Māya" power of our Lord has authority to "infatuate" everyone! In this way, the "tasks" of both of them are separate and different. Thus, none of them get any "blemish" for obeying the "order" of our Lord, in their respective spheres, like two loving wives of a husband! (3)

If grace is not bestowed on the "Jeeva", as a "Samskaara" (purifying factor), then this "Jeeva" cannot tread any of the paths! - to attain our Lord.

In the Sruti Gita, through the Vedic prayer of "victory, victory", the destruction of "Maya" has been prayed for. This is explained by our Shri Mahaprabhuji through Karika 4. He says, that when we examine, on the basis of the paths of Maryaada and grace (Pushti),

we can see no “blemish” at all for the Vedas having done this prayer, as the Vedas are part and parcel of our Lord only. It’s actual nature has been determined as of the form of “Rati” (love) for our Lord, and due to it’s inherent nature of “emotional oneness” (Bhavaatamka), this “part” (Vedas) are also treated as the form of our Lord only (Bhagawadroopa).

“Grace” (Kripa) helps the “Jeeva” through one part of “Maya”, and also “destroys” the Maya, through it’s another “part” (Amsa). In this way, it acts in both these ways. In this way, the various scriptural references are clearly understood, as speaking the same purport (view).

In the various situations of the Satwik, Rajasik and Tamasik qualities, which the devotees pass through, when this “love” (Rati) for our Lord becomes “intense”, and transforms itself into “Anuraaga” (continuous outpouring of intense love for our Lord), then, one can very easily discern that, there is no blemish at all, in these paths of Maryaada and grace (Pushti).

Our Lord is considered as “beyond the three qualities” (Gunaatita). The power of “union” with Him is substantiated through the words “having there the pure “Satwa quality” (Tatra Satwam Nirmalatwaat). This “Satwa quality” enables the Jeeva to get attached in a very comfortable way, to the “objects”, and this in turn leads to it’s “bondage”. Hence, this “quality” is seen with “blemish”, from the point of view of attaining total “liberation” (i.e. one has to become “Nirguna” – beyond the three qualities). (4)

HENCE A DEVOTEE HAS TO “CROSSOVER AND CONQUER” ALL THESE OBJECTS! Our Shri

Mahaprabhuji says here, putting words, in the mouth of the 9 Yogis, "If you want to ask about this, please ask. On being asked the answer will be given!" (4 ½)

[PRAKASH: It is necessary to specially understand that "Rati" (love) is the power of "bliss" (Aanandasakthi), as "bliss" has "love", as it's quality. The creation itself is of two kinds. (1) For oneself. (2) For others. (SWARTHAM AND PARARTHAM). As there are, two ways, OUR LORD BEING THE "ENJOYER" OF ALL TYPES OF "BLISS" (RASESWAR), FOR THE PURPOSE OF HAVING "VARIETIES" FOR HIS "ENJOYMENT", THERE ARE SEVERAL "BHAAVAS" (ATTITUDES) CREATED BY HIM (I.E. TAMASIK ETC.), AND ALL THESE "ATTITUDES" ARE ENVELOPED BY THIS "LOVE" (RATI) – I.E. POWER OF BLISS – IN REALITY, ALL THESE ARE IN OUR "INDWELLING" (ANTARYAAMI) LORD ONLY (I.E. EMANATING FROM AND ENVELOPING HIM ONLY). HENCE, ALL THESE ARE THE FORMS OF OUR LORD ONLY! – LIKE AN IRON BALL IS FILLED WITH FIRE, BY BURNING, AND IT LOOKS LIKE A FIRE BALL – DUE TO THIS REASON ONLY (I.E. EVERY BLISS AND JOY IS PERMEATED BY LOVE AND BLISS OF OUR LORD). PRABHU SHRI VITTALESWARA HAS CALLED THE VARIOUS ATTITUDES (BHAAVAS) OF BHAKTHI, AS BEING THE FORMS OF OUR LORD ONLY! (BHAGAWADROOPA). MOREOVER, OUR SHRI MAHAPRABHUJI HAS CALLED THIS PATH OF GRACE AS "NIRGUNA" (BEYOND THE 3 QUALITIES). Hence, there is no case for any doubt at all!]

राजोवाच—

यथैतामैश्वरीं मायां दुस्त्यजामकृतात्मभिः ।

तरन्त्यञ्जः स्थूलधियो महर्ष इदमुच्यताम् ॥१७½॥

VERSE 17 ½ Meaning: “The king said, “How can a devotee, who has not become totally devoted to our Lord, in his inner mind, and who treats and regards his own “body” only as the “Aatma”, crossover, easily, this “Maya” of our Lord, which is very powerful and uncrossable? Please let me know about this easy path, as you only have the authority to explain this path to me, as you are a great sage!”

श्रीसुबोधिनी: तदेवाह, ‘नापृष्टः कस्यचिद्ब्रूयादिति प्रश्नः, वेलाकूलान्तवेगित्वादकृतात्मभिरित्युक्तं, स्थूलधिय इति ‘मामेव ये प्रपद्यन्त’ इत्यपि निराकृतं, अलौकिकतापहारी हि महर्षिः, प्रतिपुरुषमुपायरिज्ञानादेक एव निर्धारितमेकमुपायं वक्तव्येवचनं, स्थूलधियो बहिर्मुखा ज्ञानभक्तिरहिता इत्यर्थः, तत्र स्थूलधियां तरणोपायो वक्तव्यः, ‘मामेव ये प्रपद्यन्त’ इत्येवकारेण ‘सर्वेषामनुपायत्वं’ प्रतीयते, स्थूलबुद्धिं स्थापयित्वैवापायो वक्तव्य इति नाग्रहः किन्तु स्थूलबुद्धीनामपि यथा तरणं सिध्यति तथोपायो वक्तव्यः ॥१७½॥

SRI SUBODHINI: It is written in the scriptures, that one should not speak (or answer) unless asked for! Hence, king Nimi is asking Sri Prabuddha, one of the 9 Yogis, and tells that, “This Maya is so very powerful, that it is able to lure and infatuate even great Mahaatmas with the wealth of intense penance, though, they might have reached very near to our Lord — through it’s instruments of “desire”, “anger” etc. — and put them in the “flow” (Pravaaha) of life and death! What will be the plight, then, of that person, who has not become devoted to our Lord and has also regarded this “gross body”,

as his "Aatma"! Devoid of "Jnana" and "Bhakthi", these persons are steeply enmeshed into this "flow" of life and death.

Our Lord has told in the Gita, "He who surrenders to Me only, is able to cross over My "Māya" (MAAMEVA YE PRAPADHYANTE). This "way" is not open to all i.e. it is not "common", that each and every one, is able to surrender to our Lord, completely and unless "total surrender" is done, this "result" cannot be achieved. The king said, "You are a great sage! You mitigate all types of sorrows! In view of this, you are capable of teaching me and all others, about the easy way to conquer and cross over this "Māya" power of our Lord. Hence, please do not tell us to totally surrender to our Lord, as we have "gross" and unprepared intellects! Please tell me that way and method of crossing over this "Māya", which the "wise and otherwise" persons can easily practice or adopt and attain the "bliss" of our Lord (Bhagawadaananda). Hence, please tell that easy common way and method!"

प्रबुद्ध उवाच—

कर्माण्यारभमाणानां दुःखहत्यै सुखाय च ।

पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥१८ १/२॥

VERSE 18 ½ Meaning: "Yogi Prabuddha said, "The only way is to become totally devoted to our Sri Narayana! The way to become devoted to our Lord is pure and loving Bhakthi (devotion). The person, who living with his wife (family), as a householder, does various actions, again and again, with a view to attain happiness and for the destruction of sorrow — but in reality he meets with "opposite" results for his actions! Even after seeing this, this person does not renounce

(give up) his "infatuation", and adopt and develop "discrimination" (Viveka)!"

श्रीसुबोधिनी: तत्रोपायो नारायणपरत्वमेव, तद् भक्त्या, सा च भगवद्भक्त्यैर्भगवच्छास्त्रे साधनत्वेन प्रतिपादितैः, ते च गुरुसेवया, सा च गुरुशरणं गतस्य, तच्छरणगमनमैहिकामुष्मिकफलभोगविरागाभावे न भवति "न तस्य तत्त्वग्रहणाये" तिवचनात्, तत्रैहिकवैराग्यं स्त्रीधनभेदेन, तत्र 'लौकिकानि कर्माणिस्त्रियं च परित्यजे'त्युक्ते न परित्यजत्यनुभवस्य बलिष्ठत्वात्, अनुभवमेवाह नृणामिति लौकिकानां, मिथुनीचारिणामित्याग्रहः, प्रथमतः 'सुखमस्यात्मनो रूपमिति न्यायेन कर्मारम्भ एव विपरीतं भवति कर्माणी' तिवचनात् पुनः पुनरारम्भः कर्मणा दुःखमित्यनुभवः, सुतरां फलाभावे, अपेक्षितसुखकालोपि पुनःपुनरारम्भे गच्छति क्वचिदविपर्यासेपि, विपर्यासमेव पश्येत्।

SRI SUBODHINI: For everyone, there is only one simple and natural way, i.e. to become totally devoted to our Lord Sri Narayana! The way to attain this is pure and loving "Bhakthi" to our Lord. How can anyone attain this "Bhakthi"? The way to achieve this is being told now. (1) We should get knowledge about the virtues and qualities necessary for the attainment of our Lord, which have been described in the holy scriptures dealing with our Lord and mentioned as the "Saadhan" for attaining "pure and loving Bhakthi" to our Lord. (2) This "knowledge" is attained through the service of the Guru. (3) Who can achieve this? He, who surrenders to his own Guru, attains this. (4) When will a person surrender to a Guru? — Only when a person has got "total detachment" (Vairaagyam) from the pleasures/happiness of this world and of all other worlds! The scriptures say, "He will not be able to grasp the truth" - ("NA TASYA TATWAGRAHANAYE") i.e. no one will be able to achieve success without "detachment" (Vairaagyam). (5) How is a person supposed to get

detached? It is said, that, in this world, this “detachment” (Vairaagyam) is done in two ways viz. (a) With one’s wife, (ie attachment to “desire”) (b) with one’s wealth. It is possible to attain “detachment” by giving up one’s “wife” and “wealth”. But is it easy for anyone to give up both of these? It is very difficult indeed to give them up! As by doing work constantly and living with one’s wife, this person has got deeply attached! He will say, “How can I live in this world, without my wife? Due to this, he always wants to live with his wife only. And this “desire” has become, so strong, that this cannot be given up, so very easily! He gets further determined, that only in the “beauty of the body”, there is happiness. This “first determination” itself is a beginning, which would lead to “opposite” results! In the long run, due to this attitude, instead of “happiness”, he ends up getting sorrow only! By doing various types of actions, again and again, he even converts his happiness into sorrow!

उपक्रमानुरोधेन स्वयं चापि तथाविधः ।

स्वस्याबाधकता वाच्या परस्त्वधुव एव हि ॥१॥

प्रवाहात् तु पृथग् ज्ञानं प्रतिकर्म व्यवस्थितिः ।

शास्त्रतः सर्वनिर्धारो यस्य तस्येदमुच्यते ॥२॥

प्रवाहपतिता नात्र विचार्या इति मे मतिः ॥२½॥

एवं स्त्रीतत्सङ्गिपरित्याग उक्तः ॥१८½॥

KĀRIKAS 1, 2, 2 ½ and 18 ½ Meaning: “From the tenor of the question asked, initially, by the king, it appears, that the king himself has a “gross” intellect. Hence, realizing this, the king prayed for their grace by way of instructing him on such a “way” that, he too is not “obstructed” by the “Maya” power of our Lord!

The "Jeeva", who is in the "flow" of several lives, and hence considered as "fallen", is not considered as "deserving" at all! In fact, the Vedas speak about such "Jeevas", "You take birth and then meet with death" (JAAYASWA MRIYASWA". Chand-Upanishad 5 — 10 — 8). This Upanishad says, that such type of "Jeevas" will go round and round in the "flow" of life (Samsaara). In this way, this "Jeeva" has no "authority" to get these holy and exalted instructions and grace! Then, who is the really deserving one? Our Shri Mahaprabhuji has clarified this, through the second Kaarika by saying, that it is necessary for "Jnana" (knowledge) to decipher clearly the difference in those "actions" (Karma), which are outside the purview of this "flow" of Samsaara, and "do" only such "actions", which this "knowledge" inspires or determines. In this way, "actions" (Karma) are of two kinds. (1) The daily (enjoined) duties. (2) "Actions" done to fulfill specific desires.

THE RULE IS "ONE SHOULD ENGAGE HIMSELF IN THE CORRECT AND PROPER PERFORMANCE OF DAILY DUTIES (NITHYA KARMA) AND DETACH (REMOVE — NOT DO) ONESELF FROM DOING SUCH ACTIONS, WHICH ARE PROMPTED BY "DESIRES" (KAAMYA KARMA). This is as per the holy scriptures. Only these persons, who accept and implement these instructions of the scriptures need not become anxious or worried, although they have fallen into the "flow" of Samsaara! This is the "approval" given by our Shri Mahaprabhuji for these, "Jeevas" — as they will not do "actions" based on their individual "desires", but perform only their "allotted" daily duties properly!

नित्यार्तिदेन वित्तेन दुर्लभेनात्ममृत्युना ।

गृहापत्याप्तपशुभिः का प्रीतिः साधितैश्चलैः ॥१९½॥

VERSE 19 ½ Meaning: "The attainment of wealth is sought by all — but it is rare to be got and wealth gives "sorrow" at all times (daily). Moreover, a person may even die, while putting efforts to attain wealth! It is also perishable! Such type of wealth confers no happiness or profit either! Then why does, one love "wealth" and seek it? In other words, to seek and love "wealth" is a meaningless activity! If it is told that, a householder needs wealth, on a daily basis for living, as by through wealth, one attains house, children, relatives, animals and other instruments of happiness and due to this, a person, should always love and seek wealth — even telling like this is wasteful and meaningless. Why? Even the houses etc. are perishable and fleeting! Due to their very nature, in the end, they give only sorrow and suffering! Hence, there is no profit or benefit in seeking or attaining "wealth"!"

धनपरित्यागमाह,

तद्धि चिन्तनमारभ्य विनाशावधि दुःखदम् ।

मृत्युस्तु सुलभो लोके दुर्लभं धनमेव हि ॥१॥

एवमपि मृत्युरूपं, एतादृशेन का प्रीतिः? तेन साधितैर्वा ?

ममतास्पदाश्चत्वारो न्येषामेष्वेवान्तर्भावात् ॥१९½॥

KĀRIKAS 1 and 19 ½ Meaning: "Wealth has a tendency, that from the time it is thought of (to be procured) till it is destroyed — all through this time, it gives only sorrow and suffering (Dukham). In this world, "death" is easy, but getting "wealth" is rare - but in the end this wealth confers only "death"! HENCE, TO LOVE SUCH WEALTH AND HOUSES, THROUGH WHICH A PERSON'S "ATTACHMENTS" (MAMATA)

BECOMES FIRM, IS VERY FOOLISH INDEED! The reason being that WEALTH IS BY ITSELF A FORM OF DEATH! TO THINK OF "HAPPINESS", THROUGH WEALTH, IS A MIRAGE ONLY!

एवं लोकं परं विद्यान् नश्वरं कर्म निर्मितम् ।

सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनाम् ॥२०½॥

VERSE 20 ½ Meaning: "Like the "results and benefits", which we have got in the present life (accruing through a person's "past actions") are perishable, in the same way, the "results and benefits", which a person shall attain in the "other world" (Paraloka) are also perishable! Like an emperor king bears an attitude of competing rivalry to his "equals" (i.e. other kings) and envies (i.e. jealous) those, who are of a higher authority or class, in comparison to him and due to this, he meets his destruction through the hands of other "emperors", who are more powerful! In the same way, there is "rivalry" (jealousy) between persons, who have done "Punyam" (noble deeds). They also have constant fear, that they may lose their special happiness (in the heaven, celestial world etc.) through the actions of jealous and envious celestial beings! The purport of all this is that, "IN THIS PATH OF ACTION, THERE IS SORROW AND SUFFERING, AT ALL TIMES. HENCE A WISE PERSON SHOULD GET DETACHED FROM THESE ALSO, AS THIS IS THE ONLY CORRECT WAY (VAIRAAGYAM).

भूम्यादिवृत्तयः सिद्धाः साध्यानां गृहशेषता ।

देहे तु यस्य वैराग्यं स पूर्वत्र निरूपितः ॥१॥

KĀRIKA 1 Meaning: "The duties and tasks (Karmas), which have fallen into one's "lot" - like agriculture etc.,

which are done for eking out one's daily living - are all impermanent! All the other instruments and possessions, which are usually acquired for running one's household - all these also are "fleeting" in nature! This "fact" can be easily understood by a wise person! Hence, there is no profit or benefit in loving and getting attached to those objects, which are, by their very nature, impermanent and fleeting! Why? In the end, they can confer only sorrow! Understanding like this, a wise person should end his attachment to the body etc. and should adopt complete "detachment" (Vairaagyam). This "detachment" only makes this person "deserve" the grace of our Lord. This will be explained further, later, through the 12th verse. THE WISE INSTRUCTION OF "DETACHMENT" (VAIRAAGYAM) IS THAT AN ATTACHED HOUSEHOLDER ATTAINS SORROW."

श्रीसुबोधिनी: पारलौकिकं वैराग्यमाह,

SRI SUBODHINI: There are various scriptural references, which exhort everyone to perform several types of rituals/duties, and also speak about the beneficial results of such actions. e.g. (1) "We are not separate from sorrow" (YENNA DHUKHENA SAMBHINNA). (2) "The performer of "Chaaturmaasya" sacrifice attains everlasting happiness". (CHAATURMASYAAJINO AKSHAYYAM HA VAI SUKRUTAM - ITI SRUTIH). (3) "Pleased with rituals, like the performance of the "Sraadha" ceremonies (for ancestors), the ancestors get pleased and shower the blessings of heaven, liberation, happiness and kingdoms etc." (SWARGAM MOKSHA SUKHAANI CHA PRAYACHCHANTI TATHA RAAJYAM PREETA NRINAAM PITAMAHAA SMRUTAVA). From this, we can see, that people will

continue to perform "rituals and actions", which they "like". What is told here is, that let all these "actions" be performed, but ALL THIS SHOULD BE DONE AFTER CONSECRATING THEM AT THE HOLY FEET OF OUR LORD! – AS THIS "ARPANAM" (CONSECRATION TO OUR LORD) LEADS TO IMMENSE AND LIMITLESS BENEFITS!

But a doubt will arise. If all the above actions are capable of giving limitless benefits, how can we call them as perishable? With a view to remove this doubt, our Shri Mahaprabhuji has clearly explained this, through the following Karikas.

अयथाज्ञानतो जातं वैदिकं स्मार्तमेव च ।

पौराणं च ततो जातं फलं गृहवदेव हि ॥१॥

अक्षयतृतीयाश्राद्धादि तथानन्तव्रतादि च ।

समर्पितं प्रियं विष्णौ ततोपि फलितं तथा ॥२॥

अतो नश्वरमित्युक्तं पृथग् भक्तिफलात् क्रमात् ।

सतुल्यातिशयध्वंसमन्तःकरणदोषतः ॥३॥

ज्ञानभक्तिफले मोक्षे नायं दोषस्ततो भवेत् ।

ऐश्वर्यसहितेऽप्येवमिति दृष्टान्तसङ्ग्रहः ॥४॥

स्पर्धासूयायुतो लोको मण्डलाधिपगोचरः ।

लोकद्वयफलं तस्मादेवमेवेतिनिश्चयः ॥५॥

अतो मोक्षफले हेतुर्मूलभूतस्तमाह हि ॥५ १/२॥ २० १/२॥

KĀRIKAS 1 to 5 and 20 ½ Meaning: Our Shri Mahaprabhuji, through the first Karika says, that the devotee, who has not attained, in a total manner, the real "Jnana" (knowledge) about our Lord, then, all the Vedic actions, (actions as per one's station in life and the various actions as prescribed in the Puranaas) and

the results thereof will definitely be appropriate and available. (i.e. he will attain). But this "result" will be perishable (Naswar) and like a "house", will be impermanent i.e. fleeting. (1)

Our Shri Mahaprabhuji says, through the second and the third Karikas, that the rituals of "Sraadh" done on the holy day of "Akshaya Tritēya", the "vows of Ananta" (for Lord Vishnu) and the various acts of "charity" done with a motive (desire) but consecrated for our Lord Vishnu — the results of all these good actions, turn perishable because of the discontentment, rivalry, envy and jealousy of the inner mind of the doer and giver of all these vows and charities respectively. Of course, the "results" of actions done "without desire", but with devotion to our Lord are different from these type of actions done "with desire". That is why, the results of these good works and actions have been termed as "perishable". (2)+(3)

In the 4th Kārika, our Shri Mahaprabhuji says that in "liberation" (Moksha) attained through "Jnana" and "Bhakthi", blemish of this type (i.e. perishable) is not present. When even in the opulent world of Lord Brahma, the benefits and results are perishable, then, what is the permanency for the benefits and results conferred by the ceremonies done on the holy day of Akshaya Tritēya and others? Hence, all these references have been given only as examples. (4)

Through the Kārikas 5 and 5 ½ our Shri Mahaprabhuji says, that the emperors, attain identical benefits and sojourn in such worlds, due to their sense of rivalry, jealousy (i.e. they get these only as results) and all of these results are perishable! In the same way, the result

of blemish-free "Moksha" attained through "Jnana" and "Bhakthi" is based on the root cause of "detachment" (Vairaagyam). That is why, from here, the instructions on "detachment" only have been given. The purport of this is THAT FOR BOTH "JNANI" AND "BHAKTHA", IT IS VERY IMPORTANT AND NECESSARY TO HAVE TOTAL "DETACHMENT" FOR THE HAPPINESS HERE OR IN THE OTHER WORLDS! (5), (5 ½)

The reason for both the "Jnani" and "Bhaktha" to have "detachment" (i.e. why should they be fully detached?) ,is as it has been said in the Vedas, that, like the happiness of this world got as a result of one's actions in this world is perishable, in the same way, the happiness of heaven etc., got as a result of good deeds, is also perishable. Hence a wise "Jeeva", interested and focused on his "true welfare", should give up the attachment to both these two types of happiness! Our Shri Mahaprabhuji, in his Nibandha (in the "Sarva Nirnaya Pramaana" section) has clearly brought out the secret, that the devotee, who does his actions, without any "desire" attains the happiness of the heaven of the nature of the bliss of his "Aatma" (our Lord)!

From all this analysis, we can realize, that a wise devotee should get out of this "Samsaara", which is meaningless, and attain the bliss of our Lord (Bhagawadaananda), through total "detachment", and total surrender to our Lord! But, before a devotee can completely surrender to our Lord, he should, at first, surrender completely to his Guru!

प्रबुद्ध योगेश्वर उवाच—

तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।

शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥२१॥

VERSE 21 Meaning: “The Prabuddha Yogeswara is now giving instructions on the vital aspect of surrendering to one’s Guru! He, who is deeply eager to attain our Lord (i.e. to attain liberation), should surrender to his own Guru. The Guru should be of such an exalted nature, that he should be an adept in the sacred wisdom of the Vedas, through which, he would be able to make others understand this wisdom of the Vedas properly! Along with this, he should be fully established in Parabrahman (the highest truth), and also the knower of all the spiritual principles. In this way, he should be capable of explaining the sacred truths, which he has experienced, to all others, and make them understand the same! He should have a peaceful mind, and not very much attached or active in this Samsaara.”

Our Shri Mahaprabhuji has explained, through the next 2 Karikas the necessity to surrender to one’s Guru. (Hence, the route, which the devotee will take is: (1) Vairaagyam (detachment), (2) surrender to the Guru, (3) attaining our Lord.)

निरालम्बो यथा लोके स्थानभ्रष्टो निगद्यते ।

हरेः कृपाविशिष्टोपि गुरुहीनस्तथैव हि ॥१॥

यथा भक्तिः स्वतन्त्रोक्ता गुरुसेवापि तादृशी ।

जिज्ञासाशेषभावत्वं तथापि विनिगद्यते ॥२॥

यदेव पृच्छयते तदेव वदिष्यतीत्युत्तमं श्रेय इत्युक्तं, स गुरुमुक्तः, लोके ज्ञापकं रूपमुपशमाश्रयमिति, सर्वसन्देहवारणाय वैधदीक्षावद् धृदयप्रवेशाय चोभयनिष्णातत्वम् ।

KĀRIKAS 1 and 2 Meaning: "Like a person, who has lost his "base", roams around without a "base" and, in this world, he finds it impossible to get any "refuge" or help! Even after getting the grace of our Lord Sri Hari, if a devotee becomes bereft of his Guru, the fate of this devotee is also like the former, who has lost his "base" (Aadhaar). (1)

Bhakti or devotion has been described as "free and independent". In the same way, the service to the Guru also is independent. Even then, the desire to attain "Jnana" (knowledge) is only a part of this. The Guru, who will be capable to fulfill this desire for knowledge should be a "liberated one" (Jeevanmuktha) and be full of peace and tranquility! Such a type of Guru only can make the "Lord" enter into the heart of a disciple! He also becomes capable of making the disciple experience "the reality" in both of it's subtle (unseen) and in the "open" way (Saakshaat). THE HIGHEST QUALITY, WHICH SHOULD BE THERE IN A GURU IS DETACHMENT (VAIRAAGYAM) ONLY! Our Shri Mahaprabhuji is making us realize this through the following Kaarikas.

मार्गान्तरस्थितो ह्यत्र बोधको न स्वमार्गगः ।

प्रपञ्चितं तत् प्रथमे शुको वक्ता न नारदः ॥१॥

सप्तमे च कृष्णस्य दर्शनार्थी तथापि तु ॥२१॥

KĀRIKAS 1 and 21 Meaning: "Our Shri Mahaprabhuji says, that the disciple, who is desirous of attaining a Guru, after giving up, by himself, everything, and is only interested to attain our Lord, should also get in turn, a Guru, who is also equally deserving through his "detachment" (Vairaagi). This has been explained in detail in the first canto – as to how

the Guru of the all-renouncing king Parikshit was Sri Sukadeva only, who also had given up everything totally and had established himself in the highest nature of VIRAKTHI (total detachment). Sri Sukadeva became the Guru and the teacher, who gave Sri Bhagavatam to the king! The great devotee, sage Naarada was present there, but he was not the highest of the “deserving” persons! Hence, sage Naarada could not become the “teacher” (Guru) at that time!

Sage Naarada, due to his desire to get the “Darsan” of our Lord Sri Krishna, here (as also in the 7th canto), has been told to be a “speaker” (teacher). But, he was deserving to be called as of the “middle” order only (not the “highest” like Sri Sukadeva). On the contrary, Sri Sukadeva being invested with all the divine qualities, was also totally and fully detached (Poorna Vairagya). Hence, being the “best” of those, who were deserving, he became the Guru! IN THE HIGHEST GURU, A DEVOTED DISCIPLE GETS THE “BHAAVA” (ATTITUDE) OF LOVE, DEVOTION, A SACRED WORSHIPFUL OUTLOOK, AND AN EAGERNESS TO TREAT THE GURU AS THE LORD HIMSELF! Even in the scriptures, dealing with the “incantation” (Manthras), it has been said, that these “chanting” (Manthras) become successful only, when these chanting have been heard through the mouth of the Guru! (i.e. properly initiated). i.e. THE SACRED MANTHRAAS HAVE BEEN GIVEN THROUGH PROPER “DEEKSHA”. (“initiation” from the Guru).

तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः ।

अमाययानुवृत्त्या यैस्तुष्येदात्मात्मदो हरिः ॥२२॥

VERSE 22 Meaning: "A disciple should sit in the holy presence of one's Guru, and regard and love him as one's own "Aatma", respect and revere him like the divine Lord! He should, with an innocent and guile-free attitude, render service to his guru and get the instructions on this highest "Bhāgavata Dharma", which makes our Lord Sri Hari get pleased. On being pleased, our Lord Sri Hari blesses this devotee with His own "Aatma" itself!"

श्रीसुबोधिनी: सर्वज्ञत्वात् सर्वं वदिष्यन्तीत्याशयेनाह तत्रेति, गुरोरात्मत्वे स्नेहः श्रद्धाराध्यत्वेन ज्ञानं च देवतात्वे, मन्त्रशास्त्रेप्युक्ता मन्त्रा गुरुमुखव्यतिरेकेण न फलन्तीति तत्र शिक्षा, गुरुसन्तोषोपायमाह निष्कपटानुवृत्तिभिः, भागवतधर्माणामेव शिक्षायां हेतुमाह तुष्येदिति, स्वसन्तोषाभावे हेतुरेव न सिध्येत् फलदातुरसन्तोषे फलमतः स्वपरनिर्वाहका धर्मा इति, किञ्च दुःखाभावोप्यानुषङ्गिकः ॥२२॥

तत्र प्रथमं श्लोकत्रयेण प्रवाहान् निवृत्तिः कर्ममार्गप्रवेशो ज्ञानमार्गप्रवेशश्चोच्यते तदभावे भागवतधर्मानधिकारात्, तत्र प्रथमं प्रवाहान् निवृत्तिमाह सर्वत इति,

SRI SUBODHINI: As the Guru is omniscient, he will be able to tell about all the "secrets" of "Dharma". With this desire in mind, the disciple lives near the Guru (Tatra). He loves the Guru, as his own self (Aatma) and attains "Jnana", treating the Guru as divine! The Guru is to be worshiped, and this has been clearly spelled out in the scriptures, dealing with "Manthraas" (holy chanting), that one should listen to a sacred chanting (Manthras) only from the mouth of a Guru! Otherwise, this "chant" will not be effective! One should get instructions only from the Guru! When the Guru is happy and pleased, then, he will tell the disciple the "secrets" of the divine and about our Lord. What is to be learnt from the

Guru is the “Bhāgavata Dharma”, as our Lord Sri Hari will become pleased with this “Dharma” only. If our Lord Sri Hari is not satisfied or happy, then “success” is not possible in this path.

When our Lord Sri Hari gets pleased, then He gives and blesses, His devotee with his own “self” (himself) and mitigation of sorrow etc. are only complementary blessings!

Through the next 3 verses (23rd, 24th and 25th verses) the getting out from the “flow” of Samsaara (Pravaaha), the path of “action” (Karma) and the entry into the path of “Jnana” are being explained. Without these virtues, no one can be initiated properly, into this path of Bhāgavata Dharma. Yogi Prabuddha now speaks about the “getting out” of this “flow” of life, through the next verse.

सर्वतो मनसोसङ्गमादौ सङ्गं च साधुषु ।

दया मैत्री प्रश्रयं च भूतेष्वद्धा यथोचितम् ॥२३॥

VERSE 23 Meaning: “In the first instance, a devotee should pull out his mind from his attachment to his wealth, sons etc. and give up totally, this attachment. Then he should seek and keep the company of other devotees of our Lord. He should exhibit innocent and guileless compassion to all Beings, be friendly to them, and also give help and refuge, as needed and appropriate. To everyone”

श्रीसुबोधिनी: संसक्तेभ्यो मनस आकर्षणं मनसा हि सर्वं भवतीति स्वसिद्धिः, साधनेषु प्रथमं सत्सङ्गः, लोकानां परित्यागः पूर्ववच्च न सम्भवत्यतो विशेषमाह दीनेषु दया समेषु मैत्र्युतमेषु प्रश्रयः, यथोचितमिति देशकालानुरोधः ॥२३॥

कर्ममार्गप्रवेशमाह शौचमिति,

SRI SUBODHINI: The word used here in this verse is “Saryataha” — from everywhere and everything — usually one’s mind is attached to houses, wife, sons, wealth etc. A devotee should pull away his mind from all these attachments, as everything is possible to be achieved only, through one’s mind! In the first instance, it is the company of true devotees of our Lord, which would fulfill a devotee’s desired results and benefits. Hence, the devotee should take away the mind from everything and everybody. As this wavering mind cannot remain without a basis, a new way and devise to occupy this mind is given here in this verse viz. the mind should be trained to show compassion on the poor and the suffering persons, become friendly to compatriots and people of the same status, and show humble respect to those, who are better than oneself! This should be done as appropriate to the place, time and the necessities of the situation.

Through the next verse, actions related to the path of “Karma” (action-oriented path) are being spoken.

शौचं तपस्तितिक्षां च मौनं स्वाध्यायमार्जवम् ।

ब्रह्मचर्यमहिंसा च समत्वं द्वन्द्वसञ्जयोः ॥२४॥

VERSE 24 Meaning: “Keeping purity (of both outside and inside), penance, tolerance and patience, silence, study of the Vedas, behavior with everyone in simple and exemplary manner, continence, non-violence and remaining with an equal mind, during times of sorrow or happiness. (These should be practiced by the devotee).”

श्रीसुबोधिनी: कर्म त्रिविधं कायिकादिभेदेन, तत्र त्रयं त्रयमेकैकस्य, शौचं मृदादिभिस्तपः कृच्छ्रादिः शीतादिसहनं तितिक्षेतिकायिकं,

then, he will tell the devotee about the path of Karma and about our Lord. What is to be learnt from the

वृथालापपरिवर्जनं वेदाभ्यासः सर्वत्र प्रियभाषणं वाचनिकं, मानसं हि कामजयः क्रोधजयो वैषम्याभावश्चेति, निर्देशे हि द्वन्द्वेनैव तयोः सञ्ज्ञा निर्दिष्टा यथा “सुखदुःखे” “प्रियाप्रिये” इति ॥२४॥

ज्ञानमार्गप्रवेशमाह सर्वत्रेति,

SRI SUBODHINI: This is the type of action, which one should observe on this path. The path of action related to the proper observance of this Bhāgavata Dharma is of three kinds, and each of this has again three separate divisions (i.e. bodily, mental and of the words).

The “bodily” function has three divisions. (1) Purity (Souham) i.e. cleaning the body with mud or through water. (2) Penance — through putting the body to test through observing the “bodily” vows. (3) Patience and tolerance — to put up with cold, heat etc.

The “word” oriented functions, again has 3 divisions. (1) Silence — not speaking unnecessarily and uncouth words. (2) Swaadhyaya — reading the Vedas and holy scriptures. (3) Aarjavam — speaking to everyone, sweetly, and in a straightforward simple way.

As regards the “mental” functions, again, there are 3 ways or kinds. (1) Brahmacharyam (continence), conquering “lust” in one’s mind. (2) Keeping the mind at the same highest level during sorrow and joys of this world. (3) Protect the principle of non-violence (Ahimsa) — through this a devotee should be able to conquer his anger. He also will never give any trouble to anyone else.

By doing all the above, a devotee enters into the path of action and attains “success” in the end.

The Yogi is now explaining the steps required to

be done with a view to enter the path of knowledge (Jnana).

सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम् ।

विविक्तचौरवसनं सन्तोषं येन केनचितम् ॥२५॥

VERSE 25 Meaning: "A devotee should clearly see, that in each and everything, there is only the presence of our Lord, who is the Paramaatma, with the three-fold qualities of SAT-CHIT-AANANDA! (Truth, consciousness and bliss). He should live alone and not construct a house. He should wear simple clothes. He should be satisfied with whatever may fall to his lot through the grace of our Lord! By protecting these virtues and way of life, the devotee becomes "deserving" to enter into the path of knowledge (Jnana). In this way only, he can attain the results on entering the path of Jnana!"

श्रीसुबोधिनी: आत्मेश्वरयोरैक्ये सिद्धे तस्य सर्वत्र निरीक्षणं ज्ञानं,

SRI SUBODHINI: On attaining the "Darsan" of the "Aatma" (the Lord) "everywhere" (Sarvatra), only, the "Darsan" of Paramaatma (of Sat-Chit-Aananda) takes place and this is "Jnana" (knowledge).

सङ्गाभावो गृहाभावो वस्त्रभोजनसंयमः ।

चतुष्टयं ज्ञानमार्गे साधनं सर्वदा मतम् ॥१॥

चीराणामपि विवेको न बाहुल्यं,

सप्तभिर्भक्तिमार्गो हि स यतस्तादृशो मतः ॥२॥

तत्र दोषाभावफलयोराद्यन्तनिरूपणं मध्येपरिचितधर्माः
परिचयश्च सेवकानुप्रवेशः सेवकतुल्यता तत उत्तमं साधनमेव पञ्चार्थाः
॥२५॥

तत्र प्रथमं भक्तिमार्गप्रवेशाय साधनान्याह श्रद्धामिति,

KĀRIKAS 1, 2 and 25 Meaning: The absence of associates, houses, clothes and strict control over one's

food intake (meals) — all these 4 are considered as “perennial instruments”, in the path of Jnana (knowledge). As regards clothes, they should be few and simple. They should not be collected or stored.

Now, through 7 verses, the path of Bhakthi is being described. It consists of five kinds.

Through the first verse, it is proved and told, that this path of devotion is “blemish free” (Nirdosha). In the 7th verse, towards the end, the “results” of this path are described. In the middle (i.e. between 1 and 7), 5 aspects of this path are described viz. (1) The known “Dharma” (path). (2) Acquaintance (with the path). (3) The entry of servants into this path (i.e. devotees). (4) The “equal” nature of all servants and (5) the best way or instrument. In this way, it is told, that a devotee should attain pure and total Bhakthi to our Lord.

In the first instance, the “Saadhan” (instrument) necessary to enter into this path of “Bhakthi” is being told.

श्रद्धां भागवते शास्त्रे निन्दामन्यत्र चापि हि ।

मनोवाक्कायदण्डं च सत्यं शमदमावपि ॥२६॥.

VERSE 26 Meaning: “A devotee should have sincere and intense faith in this Bhāgavata Sastra (scripture). But, he should take care not to condemn any other scripture! He should control his mind, words and body through his penance. In other words, he should keep them under his control. He should practice truth, diligence in his devotion to our Lord, and establish his mind and senses in our Lord.”

[NOTES: (1) Through “Pranaayama”, a devotee makes his mind come under his control. (2) Through

“Mounam” (not speaking unnecessarily), the devotee makes the “words” (Vaani) come under his control. (3) By giving up various tastes and desires, he makes his body to come under his control. (4) “Never to utter an untruth” — this is the highest “Saadhan” in this Bhāgavata Dharma. (5) Sama = to be diligently devoted to our Lord. (6) Dama = to attain Nirodha for one’s senses, in the service and worship of our Lord only is “Dama”.]

श्रीसुबोधिनीः प्रथमतः प्रमाणे महती श्रद्धा ततो विरुद्धानामस्मरणमपि, स्मरणं निन्दाद्वारा हि सम्भवति सापि न कर्तव्या, न युक्तयोनुसन्धेयाः किन्तु श्रद्धैव, पूर्वं मार्गान्तरे साधनत्वेनोक्ता अपि मौनादयः पुनरत्र नियतसाधनत्वायोच्यन्ते, प्रमाणसिद्ध्यनन्तरं व्यभिचारपरिज्ञानात् कायवाङ्मनसां दण्डः कर्तव्यः, अनीहादयोन्ये वा येनैव दण्डिता इतिबुद्धिर्भवति, सत्यं भगवन्मार्गे परमं साधनं, भगवन्निष्ठा बुद्धिः शमः, इन्द्रियनिग्रहो दमः, वाङ्मनःकायानां वा गुणा उच्यन्ते ॥२६॥

SRI SUBODHINI: In the first instance, a devotee should get intense and true faith in *Srimad Mahabhāgavata Sāstra*, and not remember any other scripture, which speaks against this scripture. Usually, the other opposing scriptures are remembered only, when one would like to condemn them! Hence, when one does not remember them, we will cease to condemn them also! In fact, our Shri Mahaprabhuji says, that a true and sincere devotee should not repeat the opposing views of opponents at all — as one will be tempted to refute them in a condemnatory tone!

Though in the 24th verse, the path of Jnana has been told to consist of “Mounam” (silence) etc., here also, this same virtue is repeated, as this is very much essential to be observed in this path of devotion. Hence the devotees

should observe this and take care that their mind, words etc. should not go against the spirit of the path of Bhakthi. For this sake, the mental propensities should be given punishment (Dandam), through various steps provided here. The purport of all this is, that the mind, words etc. should always be focused on observing this Bhāgavata Dharma.

“Telling and speaking truth” at all times is the highest “Saadhan” (instrument) to please our Lord, in this path of our Lord. The word “Sama” in this path of devotion is used to indicate a well established intellect in our Lord. The word “Dama” indicates “withdrawal of all senses from various objects, and focus them in our Lord and in His service and worship”.

“Truth” is the “virtue” (Guna) of the “word”. “Sama” is the virtue of one’s mind, and “Dama” is the virtue of one’s body! Hence, it is necessary to protect all these virtues — as one’s body, word and mind are protected by protecting these virtues! THIS ALSO ENSURES, ON A CONSTANT BASIS, THE REMEMBRANCE OF OUR LORD, CONTEMPLATION OF OUR LORD, AND SERVICE AND WORSHIP OF OUR LORD.

श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः ।

जन्मकर्मगुणानां च तदर्थेखिलचेष्टितम् ॥२७॥

VERSE 27 Meaning: “Listening to the wonderful Leelas of our Lord Sri Hari and His virtues (Gunas), singing of them and doing meditation on these. In this way, a devotee should consecrate all the actions of his senses for the sake of our Lord Sri Hari only.”

श्रीसुबोधिनीः प्रथमं, साधनान्याह श्रवणमिति, प्रेमसाधनं श्रवणादित्रयमिति पूर्वमुक्तं, अद्भुतकर्मण इतिविशेषः, शुद्धलीलासहितो न दशविधलीलासहितो विजातीयानां बहूनां साधनानामनुष्ठितत्वात्, अत एव जन्मकर्मगुणानां चेत्युक्तं, चकारात् तेप्यद्भुतकर्मणः सर्वमोचकाः, शिष्टेन्द्रियकार्याणामप्यनुप्रवेशः सर्वेषामेकमुखत्वाय, पूर्वोक्तचतुर्णामर्थे सर्वेन्द्रियाणां विनियोगं शिक्षेत् ॥२७॥

ततः कियत्कालसेवया परिचये जात आत्मसमर्पणं कर्तव्यमित्याहेष्टमिति,

SRI SUBODHINI: Listening, singing and meditation — these three are the “Saadhan” (ways) of expressing the love to our Lord. Therefore these three have been told, in the first instance. This listening etc. also should be only the pure Leelas and wonderful actions of our Lord “RASESA” (Shri Krishna — the Lord of all bliss), and not of the ten-fold Leelas of Sri Purushothama, as these ten-fold Leelas consist of many other types of “other Saadhans” (ways). Hence, with a view to clearly make us understand, here, reference has been made to “births, action and virtues” of our Lord only (ie Sri Krishna) and the listening of them, in a separate way! The syllable “Cha” (and) has been made to make it clear, that we should listen to the wonderful Leelas of our Lord Sri Krishna, as He only can “liberate” every type of “Jeeva” from the bondage of this “Samsaara”. All the senses, therefore, will get focused on our Lord, as the main purpose of having these “senses” get fulfilled only in our Lord, as the senses have been created by our Lord, for His sake only!

In this way, THE SENSES SHOULD BE USED ONLY FOR LISTENING, SINGING AND MEDITATION OF OUR LORD’S LEELAS AND VIRTUES. A DEVOTEE SHOULD LEARN ONLY THE KNOWL-

EDGE AND WAYS (VIDHYA) WHICH WOULD ENABLE HIM TO DO THIS ACTIVITY ONLY, AT ALL TIMES!

By doing service to our Lord, in this way, for a long time, when our "acquaintance" with our Lord becomes firm, then, we should do consecration of our Aatma also to our Lord. This is being told, through the next verse.

इष्टं दत्तं तपो जप्तं वृत्तं यच्च चात्मनः प्रियम् ।

दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदयेत् ॥२८॥

VERSE 28 Meaning: "An ideal devotee, should consecrate to our Lord, everything such as his sacrifices (Yagna), charities, vows and fasts like the Ekadasi vow, chanting the holy names of our Lord (Japam), worldly, supernatural and all types of actions, which one does, all those objects, which are liked by the devotee, like wealth, houses and other liked objects/materials, one's wife, sons, houses and even one's "Praana" (vital air) and everything else - whatever one has thought as one's own - all these should be offered to our Lord, as an act of consecration, with love and deep devotion."

श्रीसुबोधिनी: दत्तस्याभयदानपरत्वे न्यासधर्मो न्यासव्यतिरिक्तत्रयाणां वा धर्माः, वृत्तं सदाचारः, आत्मनः प्रियं प्रवाहः, दारादीनां स्वतुल्यत्वाभिप्रायेणाह दारानिति, स्वभागो वा, अन्येषामेष्वेवान्तर्भावः, देहस्य पूर्वमेव विनियुक्तत्वात् प्राणा उक्ताः ॥२८॥

एवं विधानपूर्वकमात्मनिवेदनं कृत्वा तादृशैः सह भगवत्परिचर्या कर्तव्येत्याहैवमिति,

SRI SUBODHINI: The way to do "consecration of oneself" (i.e. the AATMA SAMARPANAM) is being told. Whatever object is liked by us should be offered,

in consecration, to our Lord, who is the Brahman and Aatma, beyond! (Parabrahman and Paramaatma). This is applicable to all the 4 "stages" of life viz. "Brahmacharyam, Grihastham, Vaanaprastham and Sannyasi" also. The word "Vritha" denotes "exemplary and pure conduct and character". The references to one's wife, children here, is to indicate, that they are liked or desired by us, and they are also equal to us! The words "DAARAAN" (wives) denotes our own share of every other object/material also. The body itself is to be used for doing service and worship of our Lord. Here, the reference is made to "Praanaan" (vital air) also, as the "body" (Deham) has been already referred to. In this way, everything has to be consecrated to our Lord. THIS CONSECRATION WILL ENABLE THE DEVOTEE TO DESTROY HIS "EGO" AND "MINENESS" (AHAMTA AND MAMATA) FROM EVERYTHING ELSE IN THIS UNIVERSE, OTHER THAN OUR LORD! DUE TO THIS, THIS DEVOTEE WILL BECOME A TRUE SERVANT OF OUR LORD!

In this way, after consecrating, in a proper way, our "Aatma" to our Lord, this devotee should meet and mingle with our Lord's Sri Krishna's "one-pointed" devotees, and should perform service and worship of our Lord — as per the next verse.

एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम् ।

परिचर्या चोभयत्र महत्सु नृषु साधुषु ॥२९॥

VERSE 29 Meaning: "The ideal devotees consider our Lord Sri Krishna only as their master, Lord and refuge! Hence, a devotee should keep friendship with these devotees, who have determined and firm Bhakthi to our Lord. He should also do service to both, as

appropriate. By the word “both”, what is told is, that this devotee, should perform, the appropriate service and worship to both the devotee, who belong to our Lord (Bhagawadeeya) and to our Lord Himself!

The reason for doing service and worship to the devotees of our Lord is being described. These devotees always, protect, through their own practice and conduct, this path of devotion, in every way. Hence, these Mahaatmas have been called, in this verse as (1) Mahatsu (great Mahaans). (2) Nrishu (glorious devotees). (3) Saadhushu (great Mahaatmas, who have renounced everything). These words have been given, with a view to enable us to understand their divine nature.”

श्रीसुबोधिनी: येषां कृष्णोसाधारणः स्वामित्वाभिमानस्ते कृष्णात्मनाथाः, मानुषभावः साधारणो भावः, [स्वयं राजेतरश्च रङ्गस्तथापि स्वस्य तस्य च यः साधारणो भावो ‘क्षण्वन्तः कर्णवन्तः सखाय’ इतिश्रौतन्यायेनेत्यर्थः,] तेषु च सौहार्दं, चकारात् पश्वादिषु च भगवदीयेषु सर्वत्र, परिचर्या चोभयत्र भगवति भगवदीयेषु च, तदीयेषु विशेषमाह महत्सु नृषु, स्त्रीपशुकनिष्ठा निवारिताः, सम्प्रदायरक्षार्थं तत्रापि सदाचारेषु, सानुभावपुरुषत्वे सति सदाचारेष्वित्यर्थः, चकारात् स्वस्यापि तादृशत्वम् ॥२९॥

फलरूपं साधनमाह परस्परेति,

SRI SUBODHINI: A true “Vaishnava” should be “friendly” to all, as his “human” nature demands it. This in fact is “ordinary” (i.e. should be done automatically). But, a true devotee of our Lord, who considers and understands our Lord Sri Krishna only as His “master and refuge”, will always conduct himself, as per the will, desire and liking of our Lord only. In fact, he will establish a very “special” relationship with the devotees of our Lord. The syllable “Cha” (and) is used

to reemphasize, that ordinarily (i.e. as a matter of rule), one should show love to even animals and other “lower category” Beings, at all times and everywhere! But service and worship should be accorded to our Lord and His devotees (Bhagawadeeya) in a very special way! Why worship and service has to be done to the devotees of our Lord also? Our Shri Mahaprabhuji, writing on this (reason) says, that these devotees of our Lord are glorious persons (Mahaan), and are also those, who protect the character and conduct of one’s religious and philosophical system. They are not “proud” at all. That is why, they should be respectfully served, as appropriate. Our Shri Mahaprabhuji says, further, that one should avoid special love and service of any type to women, animals and those, who are “lower” in character and conduct. Of course love and sympathy for them are necessary – but not special worship and service, which should be reserved only for our Lord, and His true and sincere devotees.

Through the above reference, service and worship with love and respect are perhaps due only to one’s own spiritual preceptor (Aacharya) and other great Mahaatmas! But all the Vaishnavaas should have good character and exemplary conduct at all times.

The “results” of all this “Saadhana” (practices) are mentioned through the following verse.

परस्परानुकथनं पावनं भगवद्यशः ।

मिथो रतिर्मिथस्तुष्टिर्निर्वृतिर्मिथ आत्मनः ॥३०॥

VERSE 30 Meaning: “The true devotees of our Lord should always get together and sing only the “fame and glories” of our Lord! – as this singing will purify

and sanctify everyone at all times – It will also bestow love, contentment and the highest bliss (Aananda) for each other, and our Lord Sri Hari also gets pleased with this.”

श्रीसुबोधिनी: भक्तानां परस्परं संवादो यत्र भगवदुक्तमर्थं परस्परमनुवदन्ति यस्मिन् यशसि, तच्च छिक्षेदितिसम्बन्धः, स्नानाद्यासक्तिनिवारणाय पावनमित्युक्तं, भगवद्वाङ्मय इति भगवतोऽपि प्रीतिजनकं चरित्रं, श्रवणकीर्तने एव परस्परं क्रियमाणे मिथःप्रीतिस्तथैव तुष्टिः, आद्यन्तधर्मावेतौ, पूर्वोक्तानुसन्धानेनैव परमा निर्वृतिः, अन्तः करणस्य फलरूपा अपि त्रयो भावाः, शिक्षेत् सफलस्यावृत्तेरिति ॥३०॥

SRI SUBODHINI: Wherever, the devotees of our Lord Sri Hari get together and sing His fame and glories, a sincere Bhaktha of our Lord should go there and listen to this singing and learn about this “love” for our Lord. This is the first and the most important “duty” of a devotee, who belongs to our Lord (Bhagawadeeya). Many people consider themselves as “purified” through a “bath” only. This “mistaken” view is refuted through the word of “Paavan” used in this verse. It is said, that the “real” purity is attained only through the singing of our Lord’s fame and glories. Through this singing, our Lord also becomes pleased and happy. Moreover, as listening and singing of our Lord’s glories are done, by coming together with each other, love and regards for each other become strong and increased. The hearts of all these devotees become satisfied and contented. These two viz. “singing and listening” to our Lord’s glories is the first and the last virtue (i.e. it should be done always) and by doing this, for a long time, a devotee attains the highest happiness and bliss of the grace of our Lord. In this way, these three viz. our Lord getting

pleased, satisfaction in one's heart; and attainment of the highest happiness and bliss, take the form of "Saadhan" (spiritual practice). Even then, these convert themselves as "results" (Phalam) also! The word "Aatmanaha" has been used to indicate, that this "practice" is the virtue and action of the inner mind. But being of "blissful" nature (Aanandaroopta), it is also the "result" (Phalam). Hence, a true devotee will always undertake to listen and sing about the Leelas and glories of our Lord, at all times — as this is both the "Saadhana" and "Siddhi"!

स्मरन्तः स्मारयन्तश्च मिथौघौघहरं हरिम् ।

भक्त्या सज्जातया भक्त्या बिभ्रत्युत्पुलकां तनुम् ॥३१॥

VERSE 31 Meaning: "When devotees of our Lord Sri Hari meet in the Assembly of other sincere devotees of our Lord, they remember our Lord Sri Hari automatically — Lord Sri Hari, who destroys the countless sins of His devotees! These devotees also make others to remember our Lord Sri Hari. In this way, through the process of remembrance, listening and singing of our Lord Sri Hari's glory, and due to the intensity of the rise of devotion in them, they experience the flow of loving devotion to our Lord. Arising out of the force of this "flow" of love for our Lord Sri Hari, the bodies of these devotees experience intense happiness and horripilation, their voices get choked, and eyes begin to shower tears of joy! They, in this way, get drowned in this ocean of bliss (Aananda), and forget this entire Universe!"

श्रीसुबोधिनी: तेषामवान्तरफलमाह स्मरन्त इति, रत्यादिमतामप्यन्यचित्तगमनवद् विस्मरणं सम्भवति तत आह स्मरन्त इति, अन्योन्यं दृष्ट्वा स्वत एव स्मरण वचनेन, स्मारणं, एकदेशबोधनान् न श्रवणं, विस्मरणे निषेधानां किङ्करत्वात् पापसम्पत्तौ प्रायश्चित्तं कृत्वा

स्मर्तव्यमित्यत आहाघौघहरमिति, पापं दूरीकृत्य दुःखं दूरीकरोति, विषयत्वेन समागत एव स्मरणात् पूर्वमेव पापसमूहान् दूरीकरोति, अन्यथा स्मरणस्य तत्फलत्वं स्यात्, एवमच्छिद्रतया श्रवणकीर्तनादिसम्पत्तौ सर्वतः क्षरणजलमिव प्रेम भक्तिरुत्पद्यते तथा व्यापिका भक्तिरुदगच्छति यथा शरीरं पूर्यते, ततः शरीरस्य गाढत्वादुत्पुलकत्वम् ॥३१॥

एवं शरीरे पूर्णस्य भक्तिरसस्य भगवत्प्राप्तिपर्यन्तं कृत्यमाह क्वचिदिति,

SRI SUBODHINI: The highest result and benefits, which these devotees attain through their continuous remembrance of our Lord are mentioned in this verse. Those devotees, in whom, the love for our Lord Sri Hari has got originated, it is possible, that their mind also may stray away into material objects, due to the inherent wavering nature of mind! This may result into “forgetting” of our Lord. That, this temporary “forgetting” should not become “total forgetting” of our Lord, the devotees, therefore, meet and mingle with other like minded devotees of our Lord Sri Hari, and through this, they are enabled by our Lord, to remember Him always. These devotees greet each other by chanting the holy names of our Lord viz. “Jaya Shree Krishna” and in this way, make everyone else remember Him!

The word “Sraavan” (listening) has been used by our Shri Mahaprabhuji, and also earlier to reemphasize this aspect only i.e. by remembering and making others remember about our Lord’s glories, these devotees make these glories of our Lord come alive in their minds. “Forgetting” our Lord may lead to the origin of “sins”. OUR LORD SRI HARI, EVEN BEFORE HIS REMEMBRANCE, DESTROYS THE SINS OF HIS DEVOTEES! WHY? NO ONE CAN REMEMBER SRI HARI, IF SINS HAVE REMAINED IN THEM! HENCE,

NONE SHOULD MISUNDERSTAND THAT, SRI HARI DESTROYS OUR SINS ONLY, AFTER OUR REMEMBRANCE OF HIM! IF WE ACCEPT THIS VIEW, THEN THE RESULT OF "REMEMBRANCE OF OUR LORD SRI HARI" WILL BE DEEMED AS DESTRUCTION OF ONE'S SINS ONLY. THIS IS NOT TRUE, AS A DEVOTEE'S SINS ARE DESTROYED EVEN BEFORE THE LORD IS REMEMBERED! IN FACT, A DEVOTEE IS MADE TO REMEMBER OUR LORD SRI HARI, ONLY AFTER THE DESTRUCTION OF HIS SINS! AFTER THE REMEMBRANCE OF OUR LORD, ALL "BLEMISHES" AND SORROWS GET ENDED.

In this way, the devotee, who has attained the wealth of "blemish free" listening and singing of our Lord's glories, will have the "flow" of loving devotion to our Lord, like an automatic fountain of water! Through this "loving devotion" (Prema Bhakthi), the entire body of this devotee gets occupied by this loving devotion to our Lord. This makes the body of the devotee get horripilation and intense "bliss". IN THIS WAY, THE DEVOTEE, WHO HAS BECOME AS "BELONGING TO OUR LORD" (BHAGAWADEEYA) GETS "DROWNED" IN THE HIGHEST BLISS OF OUR LORD, AND DUE TO THIS, FORGETS THIS, UNIVERSE TOTALLY!

Till this devotee, who has become, fully belonging to our Lord, merges in this bliss of our Lord, what does he do? (till then). This is being explained through the next verse.

क्वचिद् रुदन्यच्युतचिन्तया क्वचिद-
धसन्ति नन्दन्ति वदन्यलौकिकाः ।

नृत्यन्ति गायन्त्यनुशीलयन्त्यजं भवन्ति-
तूष्णीं परमेत्य निर्वृताः ॥३२॥

VERSE 32 Meaning: “These devotees, who belong to our Lord always think about our Lord Achyuta, with a view to have His “Darsan” and merger (oneness). Hence they search for Him always! When the Lord does not meet them, then, these devotees begin to weep and cry. At this time of intense feelings for our Lord, caused by the separation from Him, they get the inspiration suddenly, that the Lord Himself is standing before them only! Hence, they begin to laugh out and realize that, after all, “the Lord has always been under our control only”! This thought makes them very pleased and happy. Later, intoxicated through intense love, they utter only those words, which automatically emanate through their faces! Due to these, they get out of the flow of “ordinary life”. Due to the remembrance of our Lord’s Leelas, they begin to dance and sing in ecstasy! Due to this situation, in which they find themselves, they begin to enact and dramatize these Leelas too! In this way, they become peaceful after attaining the highest bliss (Paramaananda). In the end, they get merged into the liberating bliss of our Lord!”

श्रीसुबोधिनी: पूर्णे रसे मत्तावस्थायामिव भेदे विगलिते भगवदन्वेषणेन तमप्राप्येव क्वचिद् रुदन्ति, पुनस्तमन्तिके स्फुरन्तमुपलभ्य वृथैव रुदितमिति हसन्ति, स्वाधीनतया स्फुरन्तं मत्वा नन्दन्ति, ततः सार्वज्ञ्यमत्तावस्थया यत् किञ्चिद् वदन्ति, एतावता प्रवाहात् पृथग् भवन्ति, ततः कायवाङ्मनस्स्वध्यासस्य फलमाह नृत्यगीतानुशीलनानि, दोषभावायाजमिति,

एवमध्यायसस्य सार्थकत्वमुक्त्वा निवृत्तिमाह भवन्ति तूष्णीमिति, ततः परमरसं प्राप्य शान्तत्वात् परमसुखिन एव भवन्तीत्यर्थः ॥३२॥

SRI SUBODHINI: When the devotees, who have become totally belonging to our Lord, filled up with the bliss of our Lord, attain a highly intoxicated state, then, due to the removal of all differences between them, and our Lord, they begin to realize, that the Lord is not there at all! This makes them very unhappy, and they begin to weep for our Lord. Immediately, they see the Lord standing near to them, and they say that, "Unnecessarily we wept for our Lord, when He was always standing near to us only". By telling like this, they begin to laugh out loudly and say, "Now, our Lord has finally come under our control." By regarding like this, they become very happy.

Later, after getting the full knowledge, they get intoxicated with the bliss of our Lord, through which, they speak out words, which emanate out of their mouth, of their own accord! Through all this, they get separated from the ordinary "flow" of life (Samsaara Pravaaha). In other words, they get separated from the usual ways of thinking of this world.

They now begin to dance through their bodies; through the words, they sing the glories and virtues of our Lord; through the mind, they begin to think about the Leelas of our Lord. In this way, they get filled up, with love for our Lord; they also begin to enact, through their bodies, the various Leelas of our Lord. In this way, the senses of these devotees, who have become belonging to our Lord, are always "virtuous" and "beneficial". Through all this, they attain intense "silence" (Mounam), as they have become full of bliss,

due to the attainment of the highest bliss of our Lord! (Parama Rasa). Like it has been said by the Vedas, "He becomes full of bliss after attaining the bliss (Rasa)" - ("RASE LABDWA AANANDEE BHAVATI").

इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया ।

नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥३३॥

VERSE 33 Meaning: "In this way, by learning this Bhāgavata Dharma and practicing it, a devotee is able to attain pure and total devotion to our Lord! Through this devotion, the devotee begins to intensely get devoted to Sri Narayana! On becoming intensely devoted to our Lord Sri Narayana, very quickly, this devotee is able to cross this unpassable ocean of our Lord's "Maya"!"

श्रीसुबोधिनी: एवं फलपर्यन्तं भगवद्दर्मानुक्त्वा तच्छिक्षया भगवत्परश्चेद् धर्मैर्धर्मिपरश्चेत् तदा सैव माया भर्तृस्थाने तं नयतीत्याहेतीति, शिक्षयैव भक्तिर्भवति तया नारायणपरत्वं, ॥३३॥

SRI SUBODHINI: Up to now, the Bhāgavata Dharma has been explained. By learning and practicing this properly, the devotee, after becoming intensely devoted to our Lord, the very same "Maya", which was in the first instance, obstructing this devotee to attain our Lord, now takes the devotee to our Lord! — as the Lord is her Lord and master too! In this way, Bhakthi to our Lord is attained through this learning and practice of Bhāgavata Dharma, and this Bhakthi makes him get intense love for our Lord!

राजो उवाच—

नारायणाभिधानस्य ब्रह्मणः परमात्मनः ।

निष्ठामर्हथ नो वक्तुं यूयं हि ब्रह्मवित्तमाः ॥३४॥

VERSE 34 Meaning: "King Janaka began to say, "Oh, great Yogis! Please explain to me the highest acme and apogee of this devotion (getting fully and firmly devoted to our Lord = Nishta) to the highest "Brahman", who is the Paramaatma, and whose name is "Sri Narayana: - as you are the "best" among the knowers of Brahman."

नारायणः परो यस्य परत्वं कीदृशं मतम् ।

मार्गान्तराच्च चेदुत्कर्षो विषयो ह्येक एव हि ॥१॥

प्रकारश्चेद्धर्मपरो विषयः कीदृशः परः ।

उत्कृष्टबुद्धिः सिद्धैव ततो निष्ठावशिष्यते ॥२॥

तद्धर्माणां न निष्ठात्वमतः पृच्छति संशयात् ॥१½॥

श्रीसुबोधिनीः अतिगूढत्वात् तज्ज्ञापनाय हेतुकथनं, ब्रह्मवित्तमा इति, नाममात्रमेवभेदकमित्यभिधानपदं, श्रुतिस्मृत्यविरोधेन वक्तव्यमितिभावः ॥३४॥

उत्तरमाह षड्भिर्भगवत्त्वमेवोत्तरमिति ज्ञापयितुं,

KĀRIKAS 1, 2 and 2 ½ Meaning: "How has the "highest truth" nature of Sri Narayana been recognized? Definitely the Lord, who is attained by the process and paths of Jnana, Bhakthi and Karma should be one only! If the "way" is considered as the most important, then all the three ways should be considered as equally the "best"!(1)

How should we take the meaning of this holy name of "NARAYANA"? Are we to take this "Yogic" (spiritual) meaning of "goal of all men" ("AYAN" OF "NARA") or the popular meaning of Sri Narayana? (The Lord of Sri Vaikuntam). By accepting the "Yogic" meaning, what should be the nature of our understanding? Is it a "virtue" (Dharma) or a "path" (Maarga)? If it is "virtue", how are we to accept this? Getting devoted to

"silence" (Mounam), as they have become full of bliss.

our Lord is a "Dharma". Hence it should be Bhāgavata Dharma, and what type of the highest truth (Paratvam) should be regarded? If the king is asked, "After listening to so much of instructions, has not the clear ideal about the highest truth dawned in your intellect?" The king gives the reply that, "I have indeed secured the best of pure intellects! i.e. I have understood the nature of the "highest truth"! But I am interested to understand it's "highest nature" (NISHTA - PARAKAASHTA) — acme and apogee of this devotion! I realize, that there is no "end" or "limit" to this love for our Lord! There is some doubt in my mind on this. As you are the best among the knowers of Brahman, please let me know!"

The highest point of love for our Lord Sri Narayana and it's knowledge are indeed very secret. Everyone is not aware of this. The king tells to the 9 Yogis, "You have realized this, and know about this — as you are all the "best" among the knowers of Brahman. The name of Sri Narayana is only the distinct characteristic of this highest truth by way of His holy name. Hence, please explain to me, as per the Vedas and other scriptures, the correct philosophical thought (principle) behind this!"

पिप्पलायन उवाच—

स्थित्युद्भवप्रलयहेतुरहेतुरस्य यः

स्वप्नजागरसुषुप्तिषु सद बहिश्च ।

देहेन्द्रियासुहृदयानि चरन्ति येन

सञ्जीवितानि तदवेहि परं नरेन्द्र ॥३५॥

VERSE 35 Meaning: "Yogi Pippalayana said, "Oh king! though our Lord is "causeless" (Akaarana), by Himself, becomes the "cause" by becoming the creator

(Karthā) of this Universe, it's protector and it's destroyer also! Our Lord, is the witness, as the indwelling Lord, of the three states of the "Jeevas" in this Universe viz. the waking, the dream and the deep sleep states! During the "Samaadhi" and "liberation" states, the Lord gives the experience of "bliss" (Aananda-roopa) to the devotees. He is present everywhere and due to His "enveloping on all places" nature only, the body, senses, vital air and inner minds of all Beings attain "consciousness", and are capable of doing all types of actions. This Lord is the highest truth (Paraswaroopa)."

श्रीसुबोधिनी: अग्निरूपो वागधिपतिरिति मार्गत्रयेण परत्वं वक्तव्यं स्वमतेनाह द्वाभ्यां स्वरूपसम्बन्धिभेदात्, प्रथमं स्वरूपणामाह स्थितीति, परत्वं हि त्रिविधमुत्कृष्टत्वं भिन्नत्वं नियन्तृत्वं च तत्र श्रेष्ठ्यं जगतः परमकर्तृत्वेन, अवस्थात्रयसाक्षित्वं मोक्षेसमाधावप्यनुभूयमानत्वं सत्त्वेन भिन्नत्वानुभव उक्तः, देहेन्द्रियप्राणान्तःकरणान्येव जीवस्य परिकरस्तदुज्जीवकत्वेन नियन्तृत्वं, यद्यपि त्रिविधं परत्वं साधारणो धर्मस्तथापि भक्तिमार्गे भगवानसाधारणो भवति, ततश्च तस्योत्पत्तिस्थितिप्रलयान् स्वयं करोति प्रवाहवैलक्षण्येन, अवस्थात्रये स्वयमेव सर्वहितकर्ता समाधिमोक्षयोश्च यथासुखं च देहादीनां विनियोजकः, एतावता "विचिकीर्षितो म" इत्युक्तं भवति ॥३५॥

SRI SUBODHINI: The celestial deity of "words" is of the form of "fire". Hence, it was necessary to speak of the "highest truth" (Paratwam) through all the three ways, and thus sage Pippalayana speaks, in two verses, the two different "facets" of our Lord. At first the "Swaroopa" (the divine nature) of our Lord is being spoken of.

Our Lord's "the beyond nature" (Paratwam) — "the highest Divine nature" is of 3 kinds. (1) Through his own glory of being the highest. (2) Through being "separate". i e "unique" (as the giver of blessing). (3)

Through His role as the “controller”. (Niyaamak) Our Lord’s “glory” is there in all these, because our Lord is the root cause (basis) of this Universe! OUR LORD SHINES AS THE WITNESS (SĀKSHI) OF THE THREE STATES OF THE WAKING STATE, DREAM STATE AND THE DEEP SLEEP STATE. HE IS THE ONE, WHO CONFERS THE EXPERIENCE OF “BLISS” (AANANDA) TO HIS DEVOTEES, WHEN HE BLESSES THEM WITH EITHER MOKSHA (LIBERATION) OR “SAMAADHI” (UNION OF OUR MIND WITH THE LORD). THIS PROVES, THAT THE LORD IS ALSO “SEPARATE” (AS HE IS THE ONE, WHO GIVES THE “RESULTS”).

OUR LORD IS THE ONE, WHO HAS INFUSED “LIFE” IN THE BODIES (TO DO “SEVA” OR SERVECE TO OUR LORD), SENSES, THE VITAL AIR (PRAANA) AND THE INNER MIND AND THROUGH THIS, OUR LORD IS THE “CONTROLLER” OF EVERYONE. Though, all these three roles of our Lord are the “usual” roles, in this path of Bhakthi, our Lord becomes “extraordinary”! The reason being, that for His devotees and for this path of Bhakthi, their origination, protection and destruction are done by our Lord Himself, in a very astonishing and wonderful manner. During all the three stages, and both for His devotees and for this path of Bhakthi, it is our Lord only, who confers the benefits and blessings in every way! Our Lord also ensures, that His devotees attain the highest bliss and happiness, during both the “Samaadhi” and “Moksha” stages of His devotee. For this sake, it is our Lord only who blesses His devotees with such “bodies” etc. and their uses! As per our Lord’s own declaration, “I am very fond of this” (VICHKEERSHITO ME),

our Lord says, "this path of Bhakthi is very dear to Me. Due to this, I am very eager to see, that those devotees who have renounced everything "worldly" and have consecrated everything to Me, attain My highest bliss, on a continuous basis, and at all times!"

नैतन् मनो विशति वागुत चक्षुरात्मा-

प्राणेन्द्रियाणि च यथानलमर्चिषः स्वाः ।

शब्दोपि बोधकनिषेधतयात्ममूलमर्थोक्तमाह-

यदृते न निषेधसिद्धिः ॥३६॥

VERSE 36 Meaning: "Like the flames of a huge fire, cannot give brilliance to the "fire" or "burn" it, with it's own "branches" in the same way, the "mind" cannot enter into the exalted "beyond" (Para) nature of our Lord. In this way, words, eyes, Aatma, the vital air, senses are incapable of making the "Jeeva" attain the knowledge of our Lord, who is "beyond" (Para).

In the same way, the words of the Vedas and other scriptures cannot make us understand that, "this is the exact nature of our Lord; He is of this much only; this is His nature – In this way, they cannot fully and totally describe our Lord! The Vedas also say, that Brahman, which is "beyond", cannot be seen or known through one's eyes and senses! The Vedas are able to say, about our Lord, only that much, for which they are capable to give meaning or explanation. DUE TO ALL THIS, EVERYONE IS INCAPABLE OF FULLY DESCRIBING THE TRUE NATURE OF OUR LORD – THAT "THIS LORD IS LIKE THIS, IS HERE OR HE IS OF THIS NATURE" etc. THUS NO ONE IS CAPABLE TO DO THIS. By telling, that the eyes and senses etc are not able to see or grasp this exalted truth, only due

to the reason that such a root-form of the divine Lord, which is extraordinary, does not really exist at all (i.e. how can one see or grasp something which does not exist at all!) — even these negative words and arguments cannot be proved to be right!”

श्रीसुबोधिनी: सम्बन्धिपक्षं निवारयति तत्त्वेन ज्ञानं हि तत् तत्र धर्मिज्ञानमशक्यमित्याह नेति, सम्भावनामात्रं भगवद्विषयकं सर्वेषां वस्तुतस्तु ज्ञानं न सम्भवति करणानामसमर्थत्वात्, मनः पूर्वरूपं वागुत्तररूपं तेन प्रवाहलौकिकत्वेन न ज्ञानं, वेदव्यतिरिक्तयोगादयोपि सङ्गृहीता, उतेति भिन्नप्रक्रमे लौकिकाः, चक्षुरात्मेति बहिरन्तर्ज्ञानशक्ती, प्राणेन्द्रियाणि चेति क्रियाशक्तिः चकाराद् देवतावर्गः, “पराञ्चि खानी” त्यत्रापि सम्भावनाज्ञानमेव, विद्यमानस्य सम्बद्धस्य प्रकाशाभावोनुपपन्न इति तदर्थं लौकिकदृष्टान्तमाह, भगवत्तेजोव्यतिरेकाय स्वा इति, अर्चिषो ज्वालाः, वेदादपीदमित्थतया ज्ञानं वारयति शब्दोपीति, वेदाद् भगवज्ज्ञानं त्रेधा सम्भवति स्वतन्त्रकरणत्वेन (अथवा स्वकरणत्वेन) स्वबोधित करणत्वेन स्वहेतुत्वेन च, तत्र क्रिया ज्ञानं वा काण्डद्वयार्थ इति तच्छेषत्वेनैवेतररूपणादन्यथा वाक्यभेदप्रसङ्गात् स्वतन्त्रतया न स्वकरणत्वेन स्वबोधितकरणत्वेन स्वहेतुत्वे च, तत्र क्रिया वा ज्ञानं वा काण्डद्वयाथ इति तच्छेषत्वेनैवेतरनिरूपणादन्यथा वाक्यभेदप्रसङ्गात् स्वतन्त्रतया न स्वकरणत्वेन निरूपणं, विधिशेषत्वं वा ज्ञानशेषत्वं वा सर्वस्य किन्त्वर्थार्थमुक्तं “ब्रह्म भवति” स्वोद्गमहेतुत्वेन च, भगवति करणानि तु स्वत एव निषेधति “यतो वाचो निवर्तन्त” इत्यादिना “को अद्धा वेदे” ति च “वेदा अवेदा” इति च, तर्हि ‘ब्रह्मवि’ दिति किङ्करणकं ज्ञानं? स्वकरणकमेवेति ब्रूमो यदि ब्रह्माविर्भवति तदा न करणानां काचिच्छक्तिः, तथाज्ञानं तु पूर्वश्लोक एव निरूपित “मात्मानं च प्रदर्शये” दिति, स्वस्यापि वृत्तान्तकथनमात्रत्वं न बोधकत्वं, तथा च शब्दस्य व्यापारोस्ति न बोधकत्वं, करणनिषेधे कथं बोधकत्वमत आह यदुतेति, निषेधानां सान्निधित्वात्, ब्रह्मानिरूपणे कुतो निवर्तेरत्रितीवाक्यार्थापर्यवसानं स्यात् “तमेव विदित्वे” ति तूपासनाकाण्डस्थितत्वात् “तमेकमेव” “सर्वभावेनाश्रये” दित्युक्तं भवति, अन्यथेतरविज्ञाने न मोक्षः स्यात्, तच्चावश्यकं, तस्मादिदमित्थतया ज्ञानमेव नास्तीति न द्वितीयः पक्षः ॥३६॥

SRI SUBODHINI: After explaining the real nature (Swaroopa) of the "Paramaatma", through this verse, it is said, that the highest knowledge is attained through the realization of the spiritual "principles" (Tatwam). But though all this, it is impossible to fully know about our Lord! That is why, the syllable "Na" (no) is used here to reemphasize, that the knowledge, which a person is able to attain through the Vedas about our Lord, is only a possibility! But in reality this "full" knowledge does not occur at all! The reason being, that the senses like the eyes etc. have no inherent capacity to grasp this "Jnana" or knowledge.

The mind is the progenitor of the words, and the knowledge about our Lord, who is Paramaatama, does not occur, in the same way, which through one's mind and other faculties, a person is able to attain knowledge about the flow of this worldly life, it's materials etc. In the Vedas, a clear division has been made between this "seen world of materials" and the "world of names"! In this way, this "worldly Universe" is described as causing "bondage", and the "Universe of names" being the cause for "liberation"! The "seen" world is impermanent and the Universe of "names" (Vedas) are permanent! The reason being, that the Vedas by propounding the highest divine principle, are able to liberate a "Jeeva" from the "Maya" of our Lord!

The other type of knowledge, like Yogas etc. are also not capable of bestowing the full and total knowledge about our Lord to a devotee. In Yoga, the mind is controlled, and even this "controlled" mind also, is not capable of grasping the highest truth of the Paramaatman!

The word "Uta" has been used to emphasize, that

all types of worldly ways (methods) and plans are also not capable of “grasping” this highest truth! The “eyes”, which are capable of getting the “outside” knowledge, the “mind”, which is capable of getting the “inside” knowledge, and the “vital air and senses”, which are able to initiate “actions” (Kriya) and their “presiding celestial deities” also, are told here, to be incapable of attaining the total knowledge about our Lord! The control of the mind and the eyes, through the process of Yogic practices is also not capable of attaining this knowledge – as it has been told in the “Katopanishad” (PARAANCHI KHANEE), that the senses are always “externally oriented”, and hence these senses cannot attain the Paramaatma!

With a view to make us understand this clearly, a worldly example is being given. The sparks and branches (flames) of fire are closely related to “fire” – but, though they can “light up” (to make them as “seeable” or brilliant) or “burn up” other objects, they cannot illuminate or burn up the “fire” itself! In the same way, the mind and the senses are able to see all the objects, which are situated outside, but are unable to realize the highest Paramaatman. Why? THE PARAMAATAN IS THE VITAL AIR BEHIND ALL VITAL AIRS! (PRAAN KA PRAAN), THE REAL EYE BEHIND ALL EYES (CHAKSHU KE CHAKSHU). THE REAL “EAR” BEHIND ALL EARS AND OUR LORD IS THE ORIGINAL ROOT CAUSE OF EVERYONE!

A doubt may be raised here. If the Lord is not cognizable through “words”, how can we regard the “words” that this Aatma is being enquired through the Upanishads? On this, it is said, that the Vedas and scriptures also, though acting as “evidence” for Aatma

and Brahman, cannot fully describe about our Lord. They can, at best, indicate about the “purport” and its nature only. If they cannot do even this, then, how can we ever hope to negate the wrong views?

Through the Vedas, an ardent spiritual seeker can attain the knowledge about our Lord in three ways. (1) Through an independent “instrument”. (2) Through one’s own knowledge. (3) Through its own intrinsic truthful nature. In the Vedas, there are two primary parts. The “earlier” part, wherein the “actions” are emphasized, and the “latter” part, the meaning of which is “knowledge” (Jnana). In this way, all other “meanings” in these two “parts”, are given as complimentary references only, with a view to avoid contradiction in meanings. Thus, all the meanings are given in the Vedas, without a “dogmatic finality” i.e. the Vedas themselves admit, that they have tried to explain the meanings and the effects (of all actions) only.

The highest Parabrahman, through it’s own sake, and as per it’s will, assumes endless forms and names. The Vedas themselves admit, that the senses cannot confer or attain the knowledge about our Lord. [Notes: “From where the “words” come back (“empty handed”), “who can ever hope to know Him!? Where even the Vedas become “Aveda” (non-knowledge or not-knowing)” — “YATO VAACHO NIVARTANDE”. “KO ADHWAVEDAVIDA AVEDA”. If this is true, then what can we make of the words “BRHMAVIT AAPNOTI PARAM” — i.e. the knower of Brahman attains the highest “beyond” (Param) — i.e. through which “senses”, this knower of Brahman, attained the knowledge of Brahman? Answering this, it is said that, “OUR LORD BLESSES THE DEVOTEE WITH THIS KNOWLEDGE,

BY HIMSELF, AND IN THE ORIGINATION OF THIS KNOWLEDGE OF BRAHMAN, "SENSES" DO NOT PLAY ANY PART!

In this way, whatever is explained by the Vedas, is for the purpose of "saying" only, and not for making us "realize" the truth! On this, it is said, that if the Vedas do not speak about Brahman, how can we then sustain the arguments of these negative views? Moreover, if the Vedas do not describe and speak about Parabrahman, how can we ever sustain, the truth of the Vedic utterance such as "mind and words return back unable to describe the nature of our Lord" and others?

In the Vedas, it is said, that (in the Upaasanākhānda), by knowing Him only, a Jeeva crosses the barrier of "death" ("TAMEVA VIDITWA ATIMRITHYUMETI") and "know that one Brahman only! Take refuge in Him only, with all your mind". (SARVA BHAAVEN AASRAYET). There is no other way to attain our Lord! THUS, THERE IS NO LIBERATION WITHOUT ATTAINING THE KNOWLEDGE AND REFUGE OF THE PARAMAATMA. It is not "Jnana" (knowledge) at all, when Brahman is spoken as limited etc.

सत्त्वं रजस्तम इति त्रिवृदेकमादौ-

सूत्रं महानहमिति प्रवदन्ति जीवम् ।

ज्ञानक्रियार्थफलरूपतयोरुशक्ति ब्रह्मैव-

भाति सदसच् च तयोः परं यत् ॥३७॥

VERSE 37 Meaning: "The primordial nature (Prakruti) is conjoined into one, through the three qualities of Satwa, Rajas and Tamas. This "Prakruti" is the first "task" of the highest Parabrahman. The second "task" is the operation of the power of action, through

which all the elements are originated. Through the power of knowledge the "great principle" (Mahat Tatwam) is originated, and also the "Me" – ego – Ahamkaar – and through this "ego" arose the conscious "Jeeva". In this way, the "Jeeva" is the "ego", which is burdened with ignorance! But in reality, the limitless Parabrahman, only who is omnipotent, is brilliantly shining everywhere, as these endless forms, through His four faculties (ways) of action, knowledge, materials and results! In other words, through it's truthful nature, and also due to it's status, as the controller of this Universe, the root form for everything is Para Brahman only."

श्रीसुबोधिनी: ज्ञानमार्गानुसारेण परत्वमाह सत्त्वमिति, ब्रह्मणो निष्ठा शशवत् सर्वत्र भानानुसन्धानं, भासमानस्य वस्त्वन्तरत्वं वारयितुं ब्रह्मत्वविधानार्थमनुवदति, उद्भूतैर्गुणैर्ग्रथितं कार्यान्मुखं प्रधानं तदेकं कार्यमित्यर्थः, तदनु क्रियाज्ञानाहम्मतिरूपं त्रिविधजीवोपाधिरूपं कार्यं द्वितीयं, ततः क्रियाज्ञानविषयफलभेदेन चतुर्धा मध्य उच्चनीचनियामकरूपत्रयं च, एतावानेव सर्वशब्दार्थः नामरूपयोरपि भानात् तस्य मूलमन्यद् भविष्यतीत्याशङ्क्याह ब्रह्मैवेति, माया भवेन मूलं तथासत्यसत्त्वाद् भानं न सम्भवतीतिभावः ॥३७॥

स्मृत्यादिमार्गेण परमात्मनिष्ठामाह त्रिभिः,

SRI SUBODHINI: In this verse, the "beyond" (Paratwam) nature of Parabrahman, is explained through the path of "Jnana" (knowledge). The purport of the words "Brahma Nishta" is that "at all times being aware of the illuminating presence and brilliance of Brahman at all places. i.e. "THAT WHICH IS BEING SEEN, EVERYWHERE AS EVERYTHING IS NOT ANY-THING ELSE, BUT BRAHMAN ONLY. With a view to prove this, reiteration is being done.

The three qualities of Satwa, Rajas and Tamas, jointly termed as "Primordial nature" (Prakruti) have got

themselves into "action". This is the first "task" (Kaaryam). The second task is action-knowledge-ego oriented tasks, which become the "Upaadhi" (burden) of the "Jeeva".. Later the four types of action, knowledge, materials got originated (i.e. the Lord Himself became all these). In the middle, He became Himself, the three forms of "low-high and being the controller". The meaning of the word "Sarvam" (everything) is this only. A doubt may arise now – that everyone is aware of the "names and forms" – will it be, that the root-cause for all these will be something different? Removing this doubt, it is said, that THE ROOT CAUSE IS BRAHMAN (BRAHMAIVA) ONLY! WHAT EVER IS SEEN AS "NAMES AND FORMS" IS BRAHMAN ONLY! If our Lord's power of "Maya" is considered as the cause for this Universe, then, we have to perforce consider this Universe as "untruth". Why". No one can be aware of an untruthful object! – Like the sky-flower! – which is a product of "illusion", and hence no one is able to see it! HENCE THE ROOT CAUSE IS TRUTHFUL! THIS IS WHAT IS EXPLAINED AND TOLD (IN THE VEDAS). HENCE BRAHMAN ONLY IS TRUTHFUL! BRAHMAN IS THE TRUTH!.....

Through the next 3 verses, ,the devotion to our Lord (Paramaatma) through the "scriptural" (Smiriti) way is being described.

नात्मा जजान न मरिष्यति नैधत्तेसौ

न क्षीयते सवनविद् व्यभिचारिणां हि ।

सर्वत्र शश्वदनपाय्युपलब्धिमात्रं प्राणो

यथेन्द्रियबलेन विकल्पितं सत् ॥३८॥

VERSE 38 Meaning: "This "Aatma" is not originated! It has no "death" either! It does not grow or decline! — as this "Aatma" is the witness, in reality, of the various stages of this body, from it's childhood etc. In this way, He is the "seer" of everything! This Aatma has enveloped everything and everywhere! It is bereft, eternally, of growth etc. and all other changes. It is of the form of "Jnana" (knowledge). An example is given to make us understand this, that like the "vital air" (Praana) is not originated, in the same way, this "Aatma" also is not originated! Like gold, does not change it's nature, even though it comes in various forms, through the knowledge of the power of senses of the humans, and gold remains as such, at all times and stages, in the same way, is also Brahman (it remains as Brahman only at all times, even though it has manifested in endless names and forms)."

श्रीसुबोधिनी: तत्र ह्यात्मपरमात्मनोर्न भेदः किंत्वात्मन एव कालाद्यनभिभूतं रूपं परमात्मा तस्य सदान्तःकरणे स्फुरणं तन्निष्ठा, तत्र तदभावनावता तावता स्वभावतः आत्मना दोषसम्बन्धे तत्त्वेपि तथात्वं स्यादिति प्रथममैहिकदोषं दूरीकरोति नेति, सङ्घाते स्वपावल जायमानानां भवति सन्देहः, तत्र भगवन्मार्गे ब्रह्मवादे च जन्ममरणौ स्तो न त्वन्ये धर्मा "अनित्ये जननं" "जन्म त्वात्मतये" त्यादिनिरूपणात्, स्मृतौ तु चत्वारोप्येते धर्मा न जीवस्य, तत्र हेतुः सवनविद् व्यभिचारिणामिति, बाल्यकौमारयौवनादिदेहानामप्यारभ्यारम्भकवादाननङ्गीकारात्, वैजात्याच्चावस्थासहितानां बाल्यादिदेहानामुत्पत्तिरङ्गीकर्तव्या, तत्र तेषां कालज्ञानमस्ति तन्न्यायेन जन्ममरणयोरपि भविष्यतीति हेतुत्वं संस्कारः परं नाधीयते, हीत्यने न द्रष्टृदृश्ययोर्भेद उक्तः, हेत्वन्तराण्याह सर्वत्रेत्यादिचतुर्भिः पदैः, न हि व्यापकस्य जन्म सम्भवति, न वा नित्यस्य मरणं, सर्वत्राविश्लेषवतो न हि वृद्धिः सम्भवति, न हि विद्धातोः क्षयः सम्भवति तथात्वं च श्रुतेः, सङ्घाते विद्यमानस्य कथमेवमित्याशङ्क्य दृष्टान्तमाह यथा प्राणो न जायते, तत्रापि सन्देहे दृष्टान्तान्तरमाह यथेन्द्रियबलेन विकल्पितं सदिति, सत्

सुवर्णादि, इन्द्रियबलेन ज्ञानशक्त्या क्रियाशक्त्या वा नानाविकारं प्रापितमपि न जायते, सर्वदा तस्य सुवर्णत्वात् ब्रह्म वाचादिभिः विकारा एव जायन्ते न तज् जायत इत्यर्थः ॥३८॥

SRI SUBODHINI: In the scriptures, there is no difference made between "Aatma" and "Paramaatma"! It is said further, that the "Paramaatma" is of the form of "Aatma" only, and that the factor of "time" (Kaala) cannot affect this. At all times, in the mind of everyone, the presence of this "Aatma" is felt and experienced. This is the "Nishta" (getting fully and totally established) in Aatma! A doubt may arise now, as to whether, due to the forces of "time" etc. and the "blemish" thereof, will these devotees who are established in "Aatma" and "Paramaatma" get affected and will be seen as such? This doubt is removed by this verse by saying, that such type of "blemish", due to "time" etc. cannot arise in this person.

On this subject, under both the path of devotion and the path of "Brahmavaada" (which says, that it is Brahman, which has become everything), the "Jeeva" has been regarded to have, the two states of both birth and death. No other state is regarded as significant. The meaning of "birth" is "coming together" i.e. it is birth along with the "Aatma". It is said, that "impermanent is birth". In the scriptures, the "Jeeva" is not regarded to have the four states (Dharma). The reason being that the "Aatma" is aware of the timeframe (Kaala) of childhood, boyhood, manhood states of the body. But this view is not accepted by all. What is accepted is the origination of various types of bodies, with different stages/states/attitudes, in this world outside, and not of the origination of the "Jeevas" themselves. We cannot

accept the factor of "origination", without the aid of the knowledge about "time" (Kaala). Hence, we may say that the "Aatma" is, indeed, aware of the "timeframe", within which, the various stages (childhood etc.) of the "body" passes through. Through this rule (of logic), we can say the "Aatma" should be aware of the "time" (Kaala) of birth and death.

The word "Hi" (indeed) explains the two entities of the "seer" (Dhrishta) and the "seen" (Drisya). There are also other evidences/reasons for sustaining this "scripture-based" interpretation. That, which has enveloped this Universe, with the four factors, has no "birth" at all. Hence, being permanent and everlasting, it has no death either! That, which is just "attained" to has no "growth" either. (Notes: that which never gets separated from anything, it does not have birth, death, growth or decline! This is "Aatma". These qualities of "Aatma" are spoken of by the Vedas.) The purport of this is that, the "Jeeva" (Aatma) has no birth, death, growth or decline, as per the views of these scriptures. All these "four" are absent for the "Aatma" (Jeeva). These 4 qualities are there for the "body". When, there is a "body", how can we accept all these? (i.e. when the body is alive and healthy?) This is answered through an example. Like the "vital air" (Praana) is not "born"! If someone is not convinced through this example also, another example is given in this verse. The metal of "gold" can be made into a variety of ornaments/objects, as per the senses of action and knowledge (i.e. as per the human intellect and abilities). But there is no "change" (Vikaar) at all for the "gold", which is the "base" common to all! At all stages and times, it remains as gold only! In the same way, "Aatma" also is changeless. The changes

“Seemingly” occur in Brahman through “words” etc. But “Aatma” or “Brahman” never becomes “changed” at any time.

अण्डेषु पेशिषुतरुष्वविनिश्चितेषु प्राणो

हि जीवमुपधावति तत्र तत्र ।

सन्ने यदिन्द्रियगणेहमि च प्रसुप्ते

कूटस्थ आशयमृते तदनुस्मृतिर्नः ॥३९॥

VERSE 39 Meaning: “When the “Jeevas” enter into, along with it’s senses, into the bodies of eggs (birds, etc.), the wombs of the human species, into beings like the trees, and all other types of undetermined Beings in water, and those bodies originated from one’s perspiration, etc then, the “vital air” (Praana) also runs behind it. But, during the waking and the dream states, this Jeeva, is not able to experience it’s divine “Aatmic” nature, due to “ignorance” (i.e. the “Aatma” being separate and different from the “body” being entered into). However, when this “Jeeva” is in the state of deep sleep, he gets freed from his physical body (i.e. he feels he is separate). At this time, as his senses are in a state of “merger and union” (Laya), his “ego” also gets merged completely, and the body etc. also experiences a sense of “freedom”. Due to all this, the inner-present divine “Aatma” exists without any change (i.e. the Jeeva unconsciously experiences this state of the changeless “Aatma”). Hence, after coming out of deep sleep, the “Jeevas” do have the remembrance of this “changeless” state! That is why, the “Jeevas” say that, “we have slept with great happiness!” At this time of deep sleep, the Jeeva was not aware of anything else. This goes to prove

also, that, in this “body”, there is the ever-presence of the blemish-free inner-dwelling divine “Aatma”!

श्रीसुबोधिनी: एतादृशात्मास्तित्वे प्रमाणमाहाण्डेष्विति, देहान्तरसम्बन्धो जीवस्यास्तीति सिद्धं, तत्र भोक्ता जीवः कर्ता प्राणः, यदा जीव इन्द्रियाणि गृहीत्वा तत्र तत्र गच्छति तदा प्राणो हि जीवमुपधावति, अविनिश्चिताः स्वेदजाः क्षुद्राः, ततश्च सङ्घाताद् गमनं दयोरुक्तं भवति, तथा च सङ्घातभिन्नस्य न तद्धर्मसम्बन्ध इतिभावः, सङ्घाताद् भेदेनुभवमप्याह सन्न इति, आधिमौक्तिकान्निद्रयैव पृथक् कृतः ‘सुषुप्तौ पुनरिन्द्रियाहङ्कारयोरपि लयः, तदा स्थानाभावात् कूटस्थो भवत्यात्मा, भेदे हि ब्रह्मसङ्काशे गमनं, अन्यथा स्वयमेव कूटवत् तिष्ठति, स तिष्ठतीत्यत्रास्माकमनुस्मरणं प्रमाणं “सुखमहमस्वाप्स” मिति, ततश्च सर्वदोषरहितः कूटस्थ आत्मा सङ्घाते वर्तत इति सिद्धम् ॥३९॥

SRI SUBODHINI: In this verse, with a view to reemphasize the existence and the presence of the “Aatma”, it is, in the first instance, told, that the “Jeeva” has “relations” with various types of “bodies”. In these “bodies”, the “Jeeva” is the “enjoyer”. The “doer” (Karthā) is the “vital air” (Praana). When this “Jeeva” enters into a “body”, along with it’s “senses”, then, the “vital air” also, situated behind and near, runs along with this “Jeeva”. As per the Brihadvaranyaka Upanishad, the Jeeva is said to meet the divine conscient “Aatma” being already present in the “Purithati” nerve of this “body”.

There are 4 types of “births” or “origination” of beings viz of birds etc. from eggs, of the human species from the mother’s womb, the beings which get originated by breaking out of this earth (like trees), those “Beings” whose “origination” is not possible to be determined, in a “clear cut” way, and those, who get originated from

one's perspiration. In this way, four "types" of beings get originated. Into these various types of "bodies", both the "Jeeva" and the "vital air" (Praana) travel and enter! In this way, both of these are different from the "bodies", into which they enter, and due to this, they are not related to the "qualities" of the bodies! Yet, they do experience these "bodies". With a view to explain this, through the word "Sanne" is used i e, when the senses and "ego" get merged (Laya) during the state of "deep sleep" (Sushupti), then the "Aatma" is felt as the "indweller" (Kootastha). The "Aatma" is able to enter into "Brahman" only, when he feels himself as "separate" from these bodies etc. Otherwise he remains, as though he is only the indwelling "Kootastha" Aatma! We are able to experience the state of deep sleep (Laya) because the "Aatma" is present as the "indweller"! This is the proof and evidence of the existence of this "Aatma". Like after a good "deep sleep", on being awakened, the person says, "I have slept in great happiness". Through this, it is proved that the "Aatma", is pure and blemish free, and Aatma is present as the "indweller" in the "body"!

यर्ह्यब्जनाभचरणैषणयोरुभक्त्या चेतो

मलानि विधमेद् गुणकर्मजानि ।

तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं

साक्षाद् यथामलदृशोः सवितुःप्रकाशः ॥४०॥

VERSE 40 Meaning: "Through this "verse", the "beyond" (Paratwam) nature of this body is being explained.

"When the "Jeeva" attains intense desire to attain the loving Bhakthi to the holy feet of our Lord Padmanabha, as per this path of devotion, and attains the same (i.e.

loving Bhakthi to our Lord), then, the dirt and blemish which have arisen in his inner mind caused by the "qualities" and "action" (Guna and Karma) get destroyed! Due to this, like a person with proper and clear eyesight is able to see the blazing sun at all times, in every respect (fully), in the same way, the principle of the Paramaatma is seen, at all times and actually present and brilliant, in the mind of this devotee, totally purified with the love for our Lord."

श्रीसुबोधिनी: तस्य परत्वमाह यहीति, अन्तःकरणे शुद्धात्मानुभवः परमात्मनिष्ठा, जगत्कारणविग्रहस्य भक्तिमार्गानुसारेणान्वेषणे यत् प्रेम भवति तत् पुनः प्रवृद्धमन्तःकरणमलानि दूरीकरोति, भक्तेर्बहुफलत्वात् यहीत्युक्तं, ज्ञानार्थं यतमानस्यैतद् भवति, सामर्थ्यविशेषयुक्तस्यात्मविशेषस्य भक्त्यान्तःकरणनैर्मल्यं वाक्यात् प्रतिसिद्धान्तसिद्धं वा, तन्मार्गे साधनाभावं सूचयति यहीति, विशुद्धत्वं मार्जनेन तेजः सम्पादने तदर्थं च प्रेमैव स्फुरितं वा प्रतिबिम्बे वेति सन्देह आह साक्षादिति, तदवच्छेदेन तस्मिन्नाविर्भावे तेनैव ग्रहणं, ननु जडेन तद्ग्रहणे विषयत्वं स्यात् प्रतिफलितेन ग्रहणेन प्रत्यक्षत्वं स्फुरणमात्रत्वेन पुरुषव्यापार इति चेत् तत्राह यथेति, चक्षुरप्याध्यात्मिकं रूपं तथा प्रकृतेः पौलौकिकमप्राकृतं, सवितुरिति, स्वत एवोद्गतस्य, प्रकाश इति स्फुरणं, अपराधीनता च, चैतन्यानुसन्धानमित्यर्थः ॥४०॥

मार्गत्रयेणाश्रयं श्रुतवतो राज्ञः कर्ममार्गे सर्वदा विशेषेण श्रद्धावतो बहुधा जिज्ञासमानस्य प्रश्नः,

SRI SUBODHINI: The "beyond" (Paratwam) nature of our Lord is being explained. THE EXPERIENCE OF "AATMA" IN THE PURE INNER MIND OF THE DEVOTEE IS THE REALIZATION OF PARAMAATMA. When, following the path of Bhakthi, seeking through spiritual practices, the devotee intensifies his desire to attain our Lord; due to this, his "love" (Prema) for our Lord gets increased, which in turn, destroys the "blemish"

arising out of the "qualities and actions" of the inner mind! BHAKTHI TO OUR LORD CONFERS IMMENSE AND VARIOUS TYPES OF BENEFITS. This is told through the word "YARHI". In this way, on the destruction of the "blemish", due to the increase in loving devotion of our Lord, when the mind becomes very pure, then, IN THIS MIND, THE DEVOTEE GETS THE ACTUAL "DARSAN" OF OUR LORD (ONE'S OWN "AATMA"). This happens to those, who put efforts to attain "Jnana" (knowledge) also. He, in whose mind this principle of "Aatman" is specially felt or inspired, the purity of this mind is achieved through the strength of his "Bhakthi" (devotion) to our Lord. The purport of this emphasis on "devotion" to our Lord is, that in the path of "action", (Karma) these types of "convenient instruments" (Saadhan) are not available.

In this way, due to the loving devotion in the heart of the devotee, and having got purified with this intense love for our Lord, the actual realization of the "Aatmatatwa" (the highest "Aatmic" realization or cognition) takes place. Through this, in this devotee, the "brilliance" of the Lord begins to shine, automatically and at all times, this devotee gets inspired by his love for the Lord, which gets originated everlastingly. In this verse, the words, "He gets the "Darsan", actually of the "Aatma principle" (SAKSHĀT AATMATATWA UPALABHYATE) i.e. He does not see the "highest truth" of the "Aatma" as a "reflection" only — but fully and totally, in an actual way. He sees the "Aatma" as it is ! THIS SORT OF DESERVING TO ACTUALLY SEE AND EXPERIENCE THIS HIGHEST TRUTH OF "AATMA" IS MADE POSSIBLE ONLY THROUGH LOVING DEVOTION (PREMA BHAKTHI) TO OUR LORD!

THIS EXPERIENCE GETS MANIFESTED AS THE REALIZATION OF THE "PARAMAATMA" FOR SUCH AN ARDENT DEVOTEE! In other words, not only, he has the "Darsan" of the highest truth filled with "bliss" (Aanandamaya) and he always remembers and experiences this divine presence only, with loving devotion.

Up to now, king Janaka has listened to the surrendering to and taking refuge of our Lord, through the three paths of Bhakthi (devotion), Jnana (knowledge) and action (Karma). As the king is more interested in the path of "action" (Karma), he now, again, asks a question, as per the following verse, on this subject.

राजोवाच -

कर्मयोगं वदत नः पुरुषो येन संस्कृतः ।

विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥४१॥

VERSE 41 Meaning: "The king asked these Yogis, "kindly tell me about the Yoga of action, through which a human being, after getting purified, is able to destroy those "actions", which obstruct his way towards attaining "liberation", very quickly, and attain the highest liberation i.e. he is able to attain our Lord!"

श्रीसुबोधिनीः प्रथमपाद एव प्रश्नः, तस्य स्वमार्गानुसारेण फलनिर्णयमाह त्रिभिः पादैः, संस्कारकर्मक्षयमोक्षा ऐहिकामुष्मिकगमनक्रमेणा "स्थि चैव तेन मा २ सं च यजमानः संस्कुरुते" "निर्वरुणत्वाये" ति च, "विराजमभिसम्पद्यते" "ब्रह्मार्पण" मिति च, तस्य निर्णयो मार्गान्तराविरोधेन ज्ञातव्यः ॥४१॥

SRI SUBODHINI: Through the first part, the question is asked, and through the other three parts of this verse, the king has spoken about the "results"

(Phalam) which will ensue, as per this “path of action”.
 (1) Purification (Samskaar). (2) The destruction of “actions” (Karmakshaya) and (3) Liberation (Moksha).

Through the due performance of a person's duties of this world, step by step, in the first instance, the bodily materials are purified — like it has been said that: (1) The “performer of the sacrifice (Yajamaan) purifies the bones and flesh of his body” (ASTHI CHAIVA TENA MAAMSAM CHA YAJAMAANAHA SAMSKURVTA). (2) “With a view to get released from bondage” (NIRBARUNATWAYA). (3) “He merges with that Universal Lord — Purusha” (VIRAJAMAPISAMPADHYATE). (4) “By consecrating one's “actions” to Brahman, he does not get bound” (BRAHMARPANAM) — In all these ways, the “liberation”, which a person is able to attain through this path of action is being explained. Of course, we have to understand these three aspects of purification, destruction of one's bad actions and liberation, in a way, which is not contradictory to the other paths, towards attaining our Lord.

एवं प्रश्नमृषीन् पूर्वमपृच्छं पितुरन्तिके ।

नाब्रुवन् ब्रह्मणः पुत्रास्तत्र कारणमुच्यताम् ॥४२॥

VERSE 42 Meaning: “Oh great Rishis! The great devotee Sanatkumaara, son of Lord Brahma had once visited my father Ikshwaku. At that time, I had asked this same question to him. But he did not give any reply to this question. What was the reason for this? Kindly let me know!”

श्रीसुबोधिनी: किञ्च सन्देहान्तरमाहैर्वीमिति, पूर्व कर्मयोगेल्पः सन्देहः स्थितः, त्यक्तकर्मणो दृष्ट्वा कृतः प्रश्न परमिक्ष्वाकुसमीपे ततः सन्देहः

कर्मयोग एवासमीचीनः तेषामवक्तव्यो वा सदोषे परित्यागभयं वा, “न बुद्धिभेदं जनये” दिति वा, अतस्तत्र कारणमुच्यताम् ॥४२॥

कर्मनिर्धारणैवास्यापि गतार्थत्वादेकस्यैवोत्तरमाह कर्मकर्मैति, सर्वे यज्ञा अस्मिन् प्रकटा भवन्तीति तथा (आविर्होत्र इतिसञ्ज्ञेत्यर्थः,)

SRI SUBODHINI: The king had, in the first instance, some doubts of a “non-serious” nature, on the Yoga of action (Karmayoga). But he saw these sages, having given up the performance of all “actions”. Now, the king got “serious doubt” on this. He asked himself, “Is it that, this Yoga of action is not the highest and the best? Is it full of blemish? The sages did not give answer to this, treating the king as a “mere boy” (from the spiritual angle) and perhaps, he may give up totally all “actions”, if he is told that “actions” are not appropriate to be done, and are also full of blemish! Hence, the sages remembering the words of our Lord Sri Krishna, in the Gita — that no one should unsettle the intellect of those, who are attached to actions and hence ignorant — (NA BUDDHI BHEDAM JANAYET) did not reply. The king is now asking, as to whether the sages did not reply, due to the above reason, or whether there was any other reason for their reluctance to answer his query?

By explaining about the nature of “actions” (Karma) all the questions on this will be answered. Hence the sage replies to this query only.

आविर्होत्र उवाच—

कर्माकर्मविकर्मैति वेदवादो न लौकिकः ।

वेदस्य चेश्वरात्मत्वात् तत्र मुह्यन्ति सूरयः ॥४३॥

VERSE 43 Meaning: “Sage Aavirhotra replies, “What is the nature of action, non-action and wrong-action? This can be replied to by the Vedas only, as this matter pertains to the Vedas. This is not “worldly”. Hence, to determine the true nature of this subject, which is Vedic by nature, applying the “standards and reasoning” of this world, would be inappropriate. The reason is, that the “Aatma” (basis) of the Vedas is our Lord Himself. Hence, even very erudite pundits get infatuated on this subject (i.e. unable to reply properly).”

श्रीसुबोधिनी: आदौ कर्मणां त्रैविध्यं प्रामाण्यं चाह, विषयो भिन्नो लौकिको वैदिकश्च, तत्र लौकिकाः प्रत्यक्षादिसमधिगम्या वैदिकास्तु वेदैकसमधिगम्याः, तत्र शब्दमूलानां न प्रत्यक्षादिबाधकत्वं, समानशब्देषु सन्देहः, तत्रापि दध्यादिवद् भेद एव, प्रकृते तु कर्माकर्मविकर्मेति विहितं निषिद्धं विहिताकरणरूपं च, वैदिकप्रसिद्धोपमर्थो न लौकिकः, तत्र वेदे परम्परया शब्दार्थनिधिरप्यभिप्रायः सन्दिग्धः, न च सन्दिग्धप्रमाणको न वा तथात्वं दोषः, वेदस्त्वीश्वरः स्वात्मानं वदति, तत्राभिप्रायसन्देहात् स्वभ्रान्त्या प्रतीतेर्थे वेदतात्पर्यवादिनः परस्परमतानुसन्धानेन न मुग्धा भवन्ति, तस्माद् वेदनिर्धारार्थं न कल्पना युक्ता ॥४३॥

तत्र स्वमतेनाभिप्रायं वर्णयति परोक्षेति,

SRI SUBODHINI: The name of “Aavirhotra” indicates, that this sage has “actually” seen the nature of actions, such as the sacrifices (Yagna). Due to this, he was eminently suited to reply to this question!

In the first instance, Yogi Aavirhotra explains about the nature of the three types of “action”, and also describes the “evidence and proof” thereof. He says, that the Vedic and the worldly subjects are different from each other, due to the reason, that the “worldly” matters can be clearly understood, through a person actually seeing them. But

the Vedic “subjects” can be understood only through the Vedas. Vedas constitute the “root” (basis) of Dharma, the nature of the celestials and of “action” themselves. Even then, these three, do not affect or contradict, whatever is “seen” in this world.

In the present context, those “actions”, which have been “ordered” (enjoined) to be performed by the scriptures, are known as “actions” (Karma). If these “ordained actions” are not done, then this is called as “inaction” (akarma). Those “actions” which have not been specifically prohibited from being done are also called as “inactions”.

“Wrong” actions are those, which are specifically prohibited from being done by the Vedas. The meanings of these three words (Karma, Akarma and Vikarma) are not “worldly”, (Loukik) and hence, cannot be understood in the worldly way! i.e. the true “meaning” can be understood only through the Vedas. The meaning of the Vedic utterances are “traditional” i.e. handed over from father to son, and well established. Even then, doubts do arise on their meanings. The reason being, that the “natures” of both father and son are different, and it is possible that the son, might have interpreted the meaning in a different way! Due to this, the “meanings” of the Vedas have been given in many ways. Our Shri Mahaprabhuji, in his “Nibandha” (in the Sarva Nirnaya Prakaranam) has said, that one should not conclude, that the Vedas are not evidence and proof, just because, many meanings are given to it’s sayings. The purport is that, the Vedas are blemish free and also doubt-free! **VEDAS CANNOT BE FULLY UNDERSTOOD, EXCEPT BY THE LORD OF THE UNIVERSE (ISHWARA). THE SECRET OF THE VEDAS IS VERY DEEP AND**

HIDDEN. That is why, there are several meanings given by various persons, through which “contradiction” is seen. There is nothing surprising on this. Due to this, Vedas cannot be termed as “blemishful or non-evidence”. THE VEDAS ARE THE ACTUAL FORMS OF OUR LORD HIMSELF, AND DUE TO THIS, THE VEDAS EXPLAIN IT’S OWN (OUR LORD’S) NATURE ONLY! In Sri Bhagavatam, the nature (course) of the Vedas (SABDA BRAHMAN = BRAHMAN OF THE “SOUND”) has been explained by our Lord only.

It is very difficult, therefore, to understand the real “opinion, views and meanings of the Vedas. Without understanding the true “meaning”, whatever purport comes into their mind, have been explained, as the “true meaning” by various persons and they have become satisfied with their “interpretations”, as per their own philosophical systems/views. Due to this, these persons say, that the real purport of the Vedas is to advice everyone to perform “actions” only, and the results of all these actions are the attainment of heaven etc. In this way, they explain all these “results” as per their own thinking. But, it is not appropriate to give the meaning and purport of Vedic sayings, on the basis of one’s own thinking (or imagination).

Yogi Aavirhotra now explains his views as per the following verse.

परोक्षवादो वेदोयं बालानामनुशासनम् ।

कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥४४॥

VERSE 44 Meaning: “The Vedas always speak in a “hidden” way! The Vedas exhort the ignorant “Jeevas” to seek “liberation” – like giving vital medicines for the

cure of diseases! In the same way, the Vedas exhort everyone to perform "actions" only, for the sake of attaining liberation, after getting rid of the bondage of past actions (Karma)."

श्रीसुबोधिनी: अयं कर्मप्रतिपादको वेदः फलांशे परोक्षवादः कर्माभावसा म्याद् वदति फलभोगदशायां कर्माभावात्, अन्यथा फलांशे लौकिकं स्यात्, वस्तुतस्त्वलौकिका एव पशवादयोपीत्यवोचाम, बालानुशासनपरत्वे तु तुल्यता लौकिकस्येष्टत्वात्, मोक्षश्च फलानां मुख्यः, "अष्टवर्षं ब्राह्मणमुपनयीत" "तमध्यापयीते" ति बालानुशासनत्वं, फलविचारे क्रियमाणे नालौकिकत्वेन समाधानं किन्तु सुखदुःखाभावाभ्यां, तथा च ब्रह्मात्मसुखस्य फलत्वे "सर्वेहोपरतिस्तनु" रितिन्यायेन स्वाभाविककर्मणां निवृत्तिरपेक्षिता, अन्यथा वेदस्य वैयर्थ्यपत्तेः, यथा रोगाधिकारे प्रवृत्त आयुर्वेदस्तथा संसाराधिकारे वेदः, अतो वैदिककर्मणा स्वाभाविककर्माणि निवर्तन्त इति सिद्धम् ॥४४॥

अकरणे बाधकमाह नेति ।

SRI SUBODHINI: The Vedas, which exhort everyone to do "actions", are prone to "hide" the "results" (i.e. do not speak about them openly) thereof! Why? When the "Jeeva" enjoys the "result" of liberation then, there is a huge reduction or absence of "actions" (on the part of this "Jeeva") i.e. when one is in this state of liberation, "actions" get dropped automatically! If these "actions" remain in this state also, then the "results" will look "worldly" (Loukik). Of course, in reality, all the ingredients used for the performance of a sacrifice like animals etc. are indeed "supernatural" (Aloukik).

"Boys" (ie immature persons) like all material worldly objects. In the same way "ignorant" persons also like all "worldly" affairs and materials. Hence, THE VEDAS GIVE THE TEMPTATION OF WORLDLY PLEASURES AND HAPPINESS, THROUGH THE

PERFORMANCE OF "ACTIONS", SO THAT, THE "JEEVAS" WILL SEEK "LIBERATION" AT THE END OF THEIR REPEATED ENJOYMENTS! THE VEDAS, THEREFORE, HAVE NOT EXHORTED US TO PERFORM "ACTIONS", JUST TO ATTAIN HAPPINESS IN THIS WORLD, AND OF HEAVEN ETC.

THE HIGHEST OF ALL "RESULTS" IS "LIBERATION" (MOKSHA). The Vedas are considered as the best and "most powerful" evidence, due to the fact, that only the Vedas can give meanings to those aspects, which no one else (i.e. no other evidence or proof) can explain.

The various systems of philosophical thoughts have agreed, that like a boy is attached to material objects, the "ignorant" persons also should perform all the "actions" with great "liking and devotion" (sincerity). (NOTES: Performance of all the "enjoined" actions will make these "ignorant" persons attain "purity", and will enable them to seek liberation!)

Our Shri Mahaprabhuji has exhorted, that the Vedas really speak about the highest Paramaatman (Paratwam) only. Why then, is there reluctance to accept the "results" of attaining worldly prosperity of sons, animals, wealth and other worldly and "heavenly" benefits? Shri Mahaprabhuji answering this doubt says that, "THE MOST IMPORTANT AND INVALUABLE "RESULT OF ALL RESULTS" IS MOKSHA OR LIBERATION. The Vedas say, "for eight years follow and learn from the learned Brahmins"; "Learn from him" etc.! In these ways, the Vedas exhort everyone to "learn," so that they will, in a disciplined and devoted way, perform all Vedic actions, taking away their "mind" from frivolous "worldly" actions! The Vedas instill a "taste" for attaining

the “real “ happiness, ending “sorrow” on a permanent basis! The “Jeevas”, after a lapse of time and after attaining the “purity” in their mind, will regard the “happiness of the Aatman” as the highest and “liberation” is it’s result! The “Jeevas” attain freedom from attachment to the various material objects, and due to this, they refrain from doing the “actions” as per their earlier “natural” inherent tendencies! They now will, in a devoted way, perform all the “actions” enjoined by the Vedas. Like for the alleviation of various diseases, the “Aayurveda” system of medicine has been prescribed, in the same way, for the alleviation of “Samsaara” (of births and deaths), the Vedas have been prescribed, as the “right” medicine! IN THIS WAY, WHEN A DEVOTEE PERFORMS THE “VEDIC” ACTIONS IN A PROPER WAY, THEN, THE “ACTIONS”, DONE UP TO NOW, BASED ON “NATURAL” TENDENCIES GET DROPPED, AND THE PERSON BEGINS TO PERFORM ONLY SUCH “ACTIONS”, WHICH WILL CONFER THE HIGHEST BENEFITS OF “MOKSHA”!

If a person gives up and does not do the “enjoined” actions as per the Vedas, he attains the “opposite” results. In other words “inaction” is an “obstruction” for the attainment of “liberation”. This subject is being dealt with through the following verse.

नाचरेद् यस्तु वेदोक्तं स्वयमज्ञोजितेन्द्रियः ।

विकर्मण ह्यधर्मेण मृत्योर्मृत्युमुपैति सः ॥४५॥

VERSE 45 Meaning: “An ignorant person, who has not conquered his senses, and who does not have the full “knowledge” (Jnana), gives up the enjoined duties and actions, as prescribed by the Vedas, and regards himself as a “Jnani” and “Yogi”; this ignorant person

attains "death" through "death". In other words, he attains the "blemish" of not following the "actions" as prescribed by the Vedas. Due to this violation, he attains the "death" of going to the "hell", and later attains "death" there also! (The first form of death is the suffering in hell and later the "demise" from this world — this is the other form of "death")."

श्रीसुबोधिनी: 'ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुतेर्जुन' "चित्तवृत्तिनिरोधो योग"श्च, उभयाभावे वेदोक्तकर्माभावे च मृत्वा "पुन" मुृत्यु "मापद्यन्ते" "अर्द्यमानाः स्वकर्मभि" रितिन्यायेनानिष्टफलं स्यात्, स्वाभाविककर्मणां कथं पारलौकिकानिष्टफलत्वं? तत्राह विकर्मणा ह्यधर्मेणेति, आज्ञोल्लङ्घनमधिकोयं दोषः, अधिकारिणः सर्वथा अधर्महेतुः, स्वाभाविककर्मणां तु मृत्युप्राप्त्यनन्तरं जन्म, अत्र तु यातना भुक्त्वा पुनर्मरणमिति विशेषः ॥४५॥

SRI SUBODHINI: The sufferings, which a person will undergo, when he does not perform the duties/actions mentioned in the Vedas, are being described here. As this person becomes a "non doer", he is said to attain the "death" through "death" itself! The Vedas always exhort us to do "actions", with a view to get freed from the bondage of "actions" (Karma). Why then, the Vedas have not given the "order" for avoiding doing such actions, which would harm others? This doubt is removed by telling that, like in the Aayurveda medicinal system, a patient is told to observe strict regulation on food intake, while he is treated with medicines, for the cure of his disease, in the same way, with a view to get freed from the disease of this "Samsaara", the "medicine" in the form of "actions" prescribed by the Vedas have to be imbibed. Along with this, the performer of Vedic actions should also observe the "food regulation" in the form of giving

up of the fruits and results of such actions (Phalathyaagam) also has to be observed! If these "orders" of the Vedas are not observed, then this "non doer" will attain "death" through "death"! In this connection, our Shri Mahaprabhuji has referred to the two sayings, one from the Gita and the other from the Yoga Sastra. (1) "Oh Arjuna! The fire of "Jnana" (knowledge) burns every type of action into ashes". (2) "Union or Yoga is that state, where all the thoughts are made to come under one's control".

As per these "evidences", a person should first attain "Jnana" (knowledge) and through the "Yogic" process, he should bring all the senses under his control. When both of these are not attained or achieved, and at the same time, when this person gives up doing the Vedic ordained "actions", then he attains "death" and "dies" again (see the explanation for this, as given above).

The purport of this is, that when a person does all his actions in this world, due to his "attachment" to them, he attains "death" i.e. he will take birth after attaining "death" and "die" again! But, that person who gives up the performance of duties as enjoined in the Vedas, becomes a "non doer", and he attains the hell of Lord Yama, and after his "sojourn" in this "hell", he attains "death" here also!

वेदोक्तमेव कुर्वाणो निःसङ्गोऽपि तमीश्वरे ।

नैष्कर्म्या लभते सिद्धिं रोचनार्था फलश्रुतिः ॥४६॥

VERSE 46 Meaning: "The devotee, who is unattached, and having given up the desire for results of all his actions, does all Vedic duties and actions with the attitude of consecrating them to our Lord (Ishwara),

attains the true result of proper performance of all actions! (NAISHKARMA SIDDHI). He also clearly understands, that the purpose of the Vedas providing the various types of benefits and happiness, is only to make everyone get interested to do righteous actions."

श्रीसुबोधिनी: ननु वेदोक्तकर्मकरणेपि न निस्तारः स्वाभाविकानामपि विद्यमानत्वादौषधापथ्यवत् सङ्गदोषाश्चान्ये तथा करण दोषाः फलवाक्यानि च बाधकानि श्रुतिलिङ्गयोर्हि श्रुतिर्बलीयसी, समुच्चयो वा फलयोः, तथा च बहुबाधकानां विद्यमानत्वाद् व्यर्थः प्रयास इति चेत् तत्राह वेदोक्तेति, वैदिको भूत्वा कर्मकरणे वैदिकमेव कुर्याद् यजनयाजनादिभिः, अकरणकालेषु निःसङ्गः, उपक्रमविरोधान् न मानसः, अर्पितमेव करोतीति न साधनवैगुण्यं, वेदाभिप्रेतार्थकरणात् सिद्धिं प्राप्नोति, तथाप्यभिप्रेतानां फलानां कथमभावः? तत्राह रोचनार्थं रुच्युत्पादनार्थं बहूनि फलानि वेदे बोधितानि न तु तत्र तात्पर्यं, कर्तुः फलाभिसन्धानाभावे न भविष्यतीतिभावः ॥४६॥

SRI SUBODHINI: Our Shri Mahaprabhuji has raised several questions as regards the role of "actions", which are enjoined by the Vedas, and the several difficulties, a person is expected to encounter while attempting to do all actions, as per these Vedic instructions.

Like a person, who does not observe the "food regulations", while consuming an Aayurvedic medicine, is not cured by the medicine, in the same way, while performing all actions, as per the Vedic rules, a person may meet with difficulty arising out of his doing all his other "natural" duties! There can be several other difficulties and blemish also, such as the blemish of bad company, blindness, bodily disabilities, impaired and incapable senses etc. In this way, one may be denied the benefit of being freed from the bondage of this "Samsaara", while doing all the Vedic duties.

Usually a person does his actions, so that he can get freed from all "actions" once and for all! If this is true, we will have to say, that the Vedas should specify, "for the purpose of getting freed from "action" one should perform "action". But we cannot have this type of "artificial" (man-made) Vedic saying.

Hence, to avoid all the above various types of issues, problems and obstructions, in this verse, very clearly, it has been said, that a person should become UNATTACHED. HE SHOULD GIVE UP THE DESIRE FOR RESULTS (PHALAM) AND DO ALL "VEDIC" ACTIONS, WITH AN ATTITUDE (INTELLECT) OF CONSECRATION OF ALL HIS ACTIONS TO OUR LORD! THIS WILL AUTOMATICALLY FREE HIM FROM THE BONDAGE OF ACTIONS! AT ALL OTHER TIMES ALSO, A PERSON SHOULD LIVE "UNATTACHED", AND DO ALL HIS OTHER NATURAL ACTIONS! IN THIS WAY, HE WILL GET RID OF THE "BLEMISH" OF ATTACHMENT!

THUS, AN IDEAL DEVOTEE OF OUR LORD, SHOULD PERFORM EVERY TYPE OF ACTION ONLY WITH THE ATTITUDE OF CONSECRATION TO OUR LORD (ISHWARAARPANAM). He also attains the due "results", due to the performance of the Vedic "duties" properly — albeit in an "unattached" way! Will it be, that this person be denied the due benefits of Vedic actions duly performed? Of course, he will attain the "results" (Phalam). But this "doer" of actions, has clearly understood, with a disciplined and determined intellect, that THE BENEFITS, WHICH ARE DESCRIBED BY THE VEDAS, AS BEING ATTAINABLE, DUE TO PROPER PERFORMANCE OF ALL VEDIC DUTIES,

HAVE BEEN TOLD ONLY, WITH A VIEW TO MAKE THE PERSON GET INTERESTED IN THE ACTUAL DOING OF THESE ACTIONS! THERE IS NO OTHER PURPOSE FOR THIS.

IN THIS WAY, WHEN ALL THE VEDIC DUTIES ARE PERFORMED, WITHOUT THE DESIRE FOR THE RESULTS THEREOF, AND ALSO FULLY CONSECRATED TO OUR LORD, THEN THIS PERSON ATTAINS, IN A JOYOUS WAY, FREEDOM FROM THE "BONDAGE" OF ALL ACTIONS!

य आशु हृदयग्रन्थि निर्जिहीर्षुः परात्मनः ।

विधिनोपचरेद् देवं तन्नोक्तेन च केशवम् ॥४७॥

VERSE 47 Meaning: "He, who desires to attain, very quickly, the state of "liberation" through cutting asunder the "knots" of his heart, should serve and worship our Lord Kesava, who is the Paramaatma, through the disciplined way, as prescribed in the Vaishnava Tantraas."

श्रीसुबोधिनी: एवं वैदिककर्मयोगनिर्धारमुक्तवा सुगमसर्वजीनतान्त्रिक-कर्मनिर्धारमाह य इति, लौकिकस्यानर्थस्य लौकिकैरेव निवृत्तिर्युक्तेति साङ्ख्य्यादयः सिद्धांताः प्रवृत्ताः, तत्रापि शीघ्रहृदयग्रन्थिविभेदको वैष्णवः, परात्मनो विधिना न विभूत्यादिभजनप्रकारेण, केवलपुष्टिमार्गेणेत्यर्थः, तत्राशक्तौ तन्नोक्तप्रकारेणापि कृष्णमेव भजेत्, अथ वा समुच्चयो मर्यादया, उभयथापि पुष्टिमार्गस्थितत्वात् केशवमेव भजेत् ॥४७॥

SRI SUBODHINI: After describing, up to now, the Yoga of action, as per the Vedic rules, now, the sage is telling about the simple and common duties (of service and worship) of a true devotee of Lord Vishnu.

It is necessary, that one should resort to "worldly" ways, only to destroy the "worldly" blemish and problems

— as this is indeed appropriate! The “worldly” ways are 4 in number viz. (1) As told by the Saankhya system. (2) As told by the Yoga process. (3) The Saivaite Paasupata system and (4) as told by Sri Vaishnava system.

Among these 4 paths, it is said here, that the quickest way to cut away the knots of one’s heart is the “Vaishnava” path. One should serve and worship our Lord, as per due discipline and rules. This worship should be done as per this path of grace (Pushti). If a person is incapable of doing this type of service and worship, then he should worship and serve our Lord Sri Krishna, as per the Vaishnava Tanthraas. Or he may even serve and worship our Lord, as per the “Maryaada” path, by coming together as a group etc. Thus, a devotee should serve service and worship our Lord, as per his capacity and desire. But, established in this path of grace, he should serve and worship our Lord Sri Krishna only!

लब्धानुग्रह आचार्यात् तेन सन्दर्शितागमः ।

महापुरुषयमभ्यर्चेन् मूर्त्याभिमतयात्मनः ॥४८॥

VERSE 48 Meaning: “This devotee, should, at the first instance, seek the blessings of his Guru! In other words, he should get initiated into this path of Bhakthi from his Guru, and attain the authority and become deserving to tread this path of devotion. This devotee then should serve and worship the holy idol of our Lord Sri Krishna, as per the rules of the scriptures of this path of devotion, and as directed by one’s Guru, and as per one’s own liking.”

श्रीसुबोधिनीः मार्गान्तरविरोधाभावं वदन् भजनप्रकारमाह लब्धेति, दीक्षायामन्याधिकारो निवर्तते, अनुग्रहस्य प्राप्तत्वान् न देवताविरोधः, उपनयनादिकर्ताचार्यस्तदनुग्रहान् न वेदविरोधः, अन्येनावरुद्धेनान्यस्य

विकर्मत्वं, स्वयं करणे हि सर्वत्र दोषः, आचार्या भगवन्मार्गस्था वा, उद्देश्ये फले न कर्मणमुपयोगः कर्तृसंस्कारस्त्वन्यथापि भविष्यति, आश्रितिवचनान् न परलोकबाधकत्वं, अहङ्कारग्रन्थिनिवृत्तौ मुक्तिरिति सर्वमतसाधारणं फलं, आचार्येणाप्यागम एव पञ्चरात्रादिः प्रदर्श्यते, महापुरुषः श्रीकृष्णः, अभिमतया मूर्त्या प्रकारसहस्रमध्ये नवनीतचौर्यादिरूपेषु स्वभावो नियामकः ॥४८॥

SRI SUBODHINI: That type of service and worship of our Lord, which is not against the Vedic rules is being described. The devotee should take the initiation into this service and worship of the Lord from his Guru. In this way, he follows only the path or way, as prescribed by his Guru. The Vedic duties also do not pose any "obstruction" to his following the path shown by his Guru! He secures the blessings of his Guru, and also gets initiated into this path of devotion (Bhakthi). OUR LORD ALSO BECOMES GRACIOUS TO HIM. Then, even the celestial deities confer blessings on this devotee. Through the initiation into the "Upanayan" ceremony (thread ceremony), he gets the blessings of his Guru also. In this way, through proper initiation into this path of devotion, he does not break the Vedic rules either! If he were to do service and worship of the Lord, as per his own whims and views, without being properly initiated and instructed by a Guru, then, he will commit grave errors.

This devotee having got established in the true path of service and worship of our Lord, and after getting the blessings of the great devotees of our Lord and of his own Guru, follows the system of worship, as per this path of Bhakthi. Due to this, he does not incur the "blemish" of not doing the Vedic rites in time! Why?

THE TRUE DEVOTEE OF OUR LORD, WHO DOES OUR LORD'S SERVICE AND WORSHIP HAS "NO DESIRE", WHILE HE DOES HIS WORSHIP! HE IS DESIRELESS AND HAS NO WANTS!. DUE TO THIS, BLEMISH CAN ATTACH TO HIM ONLY, WHO IS FULL OF DESIRES AND IS NOT INITIATED BY A GURU!

Will it be that, this devotee, be deprived of his benefits of the other world (after death), because he has not done the Vedic duties, while doing the service and worship of our Lord, in a "desireless" way? This doubt is removed by the use of the word "Aasu" i.e. let this devotee become initiated, and by his service and worship of our Lord Sri Krishna, the "knots" of his heart get, very quickly, opened up. Due to this, without any obstruction, he becomes "liberated" very quickly. The Guru also teaches the worship, as per the scriptures only e.g. he gives instructions based on the Paancharaatra scriptures and others. The word "Mahaapurusha" (great and noble person) has been used to denote our Lord Sri Krishna only. The words "idol which is liked by oneself" (Abhimataya Moorthya) indicate, that among all other types of idols, devotees like to worship and serve our Lord Sri Krishna's idol as the "thief of butter" only (Navaneeta Chor) with love! In this, one's own attitude and nature will control one's liking (Swabhaava) for a particular type of "idol" for worship and service.

शुचिः सम्मुख आसीनः प्राणसंयमनादिभिः ।

पिण्डं विशोध्य सन्यासः कृतरक्षोर्चयेद् धरिम् ॥४९॥

VERSE 49 Meaning: "After "purifying" oneself and after taking bath etc., a devotee should purify the body

through “Pranaayama” (breath control) etc. With a dedicated and consecrated mind (to our Lord), the devotee should invoke and invite our Lord Sri Hari, and do His service and worship, sitting, facing to our Lord.”

श्रीसुबोधिनी: पूर्वोक्तदोषभावाय कर्तृशुद्धिमाह शुचिरिति, शौचं स्मार्तं, सम्मुख आसीनः प्रतिमायाः, आदिशब्देन भूतशुद्धिप्रकारा उक्ताः, न्यासेन देवतावाहनं, रक्षायां बाधकनिवृत्तिः, हरिं न प्रतिमाम् ॥४९॥

SRI SUBODHINI: With a view to destroy the “blemish” if any of the devotee, through this verse, the “purification” of the devotee, through “Soucha” etc. (purifying rituals) and it’s types are described.

In the “Smriti” scriptures, a detailed description of the way of “purification” has been given. Hence, this is called as the “Smaartha Dharma”. Firstly, a devotee should get up in the “Brahmamuhoorta” (the time of Brahman — 3.30 am to 5.30 am). After contemplating on our Lord, he should perform the morning chores like cleaning teeth etc. He, then, should purify his body through bathing (external purity) etc. He should wear a “Tilak” (vermillion mark on the forehead) and partake the holy water of the lotus feet of our Lord. He should wear the garland of the holy Tulasi beads. He then should sit facing our Lord Sri Hari. All this “purity” is done by being related to our Lord. Through his fervent prayer of dedicated Bhakthi, he should invoke and invite our Lord Sri Hari, and should chant the relevant Manthras to avoid all obstructions to his worship. Then, the devotee should serve and worship our Lord Sri Hari, and not the “idol” only. The purport of our Shri Mahaprabhuji telling like this is, that a devotee should not think that the “idol” is only an image of stone or metal. THE DEVOTEE SHOULD THINK, THAT IT IS OUR LORD

SRI HARI, WHO HAS COME IN THE FORM OF THIS "IDOL", TO REDEEM AND PROTECT HIM. HENCE THIS "IDOL" IS ACTUALLY OUR LORD SRI HARI'S FORM ONLY! This sort of deep faith should be present in the intellect of this devotee and then only, he can perform the service and worship of our Lord.

अर्चादौ हृदये चापि यथालब्धोपचारकैः ।

द्रव्यक्षित्यात्मलिङ्गानि निष्पाद्य प्रोक्ष्य चासनम् ॥५०॥

VERSE 50 Meaning: "Through this verse, the ways of "purifying" all the "materials" are described, so that, there is no disturbance during the discipline and devotion! Hence, it is said, that a devotee should, in the first instance, "purify" all the materials used for this worship."

"The devotee should "purify" all the available materials for the service and worship of our Lord Sri Hari who is present in, the outside "idol", and also of the Lord Sri Hari situated in one's heart! He should also sprinkle the holy water on the seat, on which he will sit to do worship. Later, he should perform the worship of our Lord Sri Hari, through "Archana" (offering of flowers, while chanting our Lord's holy names) and other acts of devotional service."

श्रीसुबोधिनीः अत एवाधिकरणस्यावस्थां वदन् मध्ये व्युत्थानाभावायाहार्चैति, स्पष्टम् ॥५०॥

SRI SUBODHINI: With a view to avoid disturbance during worship and to have sincere devotion and discipline, in the first instance, the "purification" of all ingredients/materials for worship is described through the following verse. This is clarified in detail.

पाद्यादीनुपकल्प्याथ सन्निधाप्य समाहितः ।

हृदयादिकृतन्यासो मूलमन्त्रेण चार्चयेत् ॥५१॥

VERSE 51 Meaning: "The devotee should have a concentrated and one pointed mind and should meditate, in his heart, our Lord Sri Hari. Then, as an act of consecration, he should offer to our Lord Sri Hari "Paadhyam" (water to clean His holy feet) etc. and along with the holy "Manthras", he should worship our Lord, with all the ingredients."

श्रीसुबोधिनी: अन्तरङ्गप्रकारमाह पाद्येति आदिशब्देनार्घ्याचमनीयादि, अथ भिन्नप्रक्रमेण विधानेन प्रवृत्तः सन्निधाप्येति मुद्रया देवतासन्निधानं कृत्वा ततः हृदयादिकृतन्यासः स्वस्मिन् ध्यानेन मूलमन्त्रेण चार्चयेत् ॥५१॥

SRI SUBODHINI: Later, the devotee should offer water for our Lord's washing His holy feet (Paadhyam); water for washing His hands (Arghyam) and water for washing His mouth (Aachamaneeeyam) etc. All this should be kept in clean and purified vessels and kept near the holy idol of our Lord Sri Hari. Later, he should, in a disciplined way, should offer prostrations to our Lord in his "heart and head" by chanting "Om Namo Narayana", Sri Krishnaha Saarnam Mama". Then, while meditating on our Lord, he should either invoke the Lord, in his hearth or on the holy "idol", and should worship our Lord through the chanting of holy "Manthras" like the "Ashtakshari" (holy Manthra of eight syllables). (OM NAMO NARAYANAYA - SHRI KRISHNAHA SARANAM MAMA).

साङ्गोपाङ्गां सपार्षदां तां तां मूर्तिं स्वमन्त्रतः ॥५२॥

पाद्यार्ध्याचमनीयाद्यैः स्नानवासोविभूषणैः ।

गंधमालयाक्षतस्त्रग्भिर्धूपदीपोपहारकैः ।

साङ्गं सम्पूज्य विधिवत् स्तवैः स्तुत्वा नमेद् धरिम्॥५३^१/_२॥

Verse 52 and 53 ½ Meaning: “In which “idol” of our Lord, there is the presence of all His holy parts, and also our Lord’s associates and servants (like the Sudarsana discus), the devotee should offer worship for each of these parts and associates, with their respective “Manthras”.”

“The devotee should offer to our Lord Sri Hari, who is present with His various parts in great bliss (Aananda), water to clean His holy feet, holy hands, holy mouth, bathing water, clothes and ornaments, sandal paste, flowers, holy rice, and garland etc. In this way, all the rituals should be done fully and totally. Later, he should apply “Tilak” to our Lord and also wave Dhoopa and Deepa (lamps) and also offer all eatables, fruits etc. to our Lord. After this, he should render the “Stotras” (praise) of our Lord and also do prostrations.

श्रीसुबोधिनी: साङ्गेति, अङ्गानि चरणादिनि, उपाङ्गानि चक्रादीनि, पार्षदाः सुनन्दादयः, एवं साङ्गोपाङ्गां सपार्षदां ‘हृदये’ पूजयेदिति पूर्वेण सम्बन्धः, तामित्याद्युत्तरत्र, पूर्वोत्तरपाद पादद्वयमर्धमाह साङ्गेति, तां पूर्वोक्तप्रकारेण हृदयपूजितां मूर्तिरूपां बाह्यां कृत्वा नमेदितिसम्बन्धः, कथमेवमत आह स्वमन्त्रतः, आन्तरस्य बाह्यत्वं मन्त्रवशाद् भवति मन्त्रतस्तां मूर्तिमित्युद्देश्यविधेयभावः ॥५२॥ पूजाक्रममाह पाद्येति सार्धेन, आदिशब्देन मधुपर्काम्यङ्गाद्यैः, अक्षता माला कुङ्कुमाक्षता वा, नमनं क्रियासमाप्तिसूचकं, स्तोत्रनमने न पूजायां प्रविशत इति क्त्वाप्रयोगः, त्रयं भिन्नमिति, वा ॥५३^१/_२॥

SRI SUBODHINI: There are our Lord’s various parts and associates and a devotee should, in the first instance, worship all of them, in his own heart, through the material of his “loving attitude” (Bhaava). Later, he

should bring "outside", this Lord with His associates, who have been worshipped "inside" earlier. He should invoke our Lord on the holy idol, through the chanting of "Manthras". He, then, should regard, that the Lord, who is in his heart, is now present outside in the holy "idol" (Vigraham) and should offer "prostrations".

Through this verse, the external worship is being described. The word "Paadhyam" includes offering of "Madhuparka" (a honey based offering). In this way, through all the ingredients, the worship of our Lord Sri Hari should be performed. Rice (Akshata) and garlands also should be offered to our Lord (usually turmeric coated rice is offered). Later, the devotee should do prostrations to our Lord, and this would indicate the "ending" of this worship of our Lord Sri Hari. The devotee should also render the "praise" of our Lord, by chanting the "Stotras". In this way, worship, "praise" and prostrations are three different aspects of this service to our Lord.

आत्मानं तन्मयं ध्यायन् मूर्तिं सम्पूजयेद् धरेः ।

शेषामाधाय शिरसि स्वधाम्न्युद्वास्य सत्कृतम् ॥५४½॥

VERSE 54 ½ Meaning: "The devotee should regard his own "Aatma" as the Lord himself, or he should think that it is our Lord Sri Hari who has enveloped his "Aatma"! With this attitude, He should meditate on the form of (idol) of our Lord Sri Hari and render the service and worship of our Lord, in a proper and befitting way! i.e. with love and devotion to our Lord! He should then wear with respect the "Prasaad" of our Lord's garland. Then, he should make our Lord to go to sleep by making Him, lie down on a comfortable bed in the "sleep temple" of our Lord. he should contemplate our Lord Sri Hari

as doing His Leelas, in this "sleep temple" with His own "powers" (consorts). With this attitude of devotion, he should contemplate about our Lord."

श्रीसुबोधिनी: अनेवविधेन तस्य पूजा न कर्तव्येति कर्तुं नियममाहात्मानमिति, स्वस्वरूपं भगवद्रूपं भावयन् भगवता व्याप्तं वा, मूर्तौ भगवदागमोस्ति न तु स्वस्मिन्निति ज्ञापयितुं निर्माल्यं शिरस्याधाय हृदय उद्वास्य तत्र पुनः संस्कृतमात्मानं तन्मयं ध्यायन्निति सम्बन्धः, आत्मनि सर्वदा मन्त्रसम्बन्धान् नियतत्वम् ॥५४^१/_२॥

SRI SUBODHINI: A devotee should strictly observe the same kind of worship of our Lord and not resort to different ways (as per his own will or fancy). Thus, the rules of observance for the worshippers are being explained through this verse. HE SHOULD CONTEMPLATE THAT HIS OWN "AATMA" IS OUR LORD SRI HARI OR HIS "AATMA" IS FULLY ENVELOPED BY OUR LORD SRI HARI. THIS ATTITUDE SHOULD BE FIRMLY ESTABLISHED IN HIS MIND! Our Lord manifests Himself only through the invocation done through the chanting of holy "Manthras". The devotee should wear on his head the garland offered to our Lord as "Prasaad" (gift from the Lord). He should also do meditation of our Lord in his heart, with a concentrated mind. In this way, through the chanting of the holy "Manthras", the inherent oneness and relationship of one's own "Aatma", with our Lord Sri Hari, gets established and experienced, at all times!

एवमग्न्यर्कतोयादावतिथौ हृदये च यः ।

यजन्नीश्वरमात्मानमचिरान् मुच्यते हि सः ॥५५^१/_२॥

VERSE 55 ½ Meaning: "In this way, a devotee should perform service and worship of our Lord Sri Hari

the material of his "loving attitude" (Pheava). Later, he

in fire, in the sun, in water, to the guest and in his own heart. Through all this worship, he serves and worships only his own "Aatma" (who is our Lord Sri Hari). Through this service and worship, this devotee, very quickly attains "liberation" (Moksha)."

श्रीसुबोधिनी: एवं स्थलान्तरेपि पूजां वदन् फलमाहैवमिति, आदिशब्देन ब्राह्मणादिः, हृदये चेति द्विरूपता, भगवतो द्विरूपत्वं प्रतिपादयति सामर्थ्यमावश्यकत्वं च, यजन्नित्यन्तपर्यन्तं सन्ततिरुक्ता, हीति प्रमाणानुसन्धानं 'सकृद् दृष्ट्वापित्यादि' अन्ते स्वरूपस्थित्यर्थं स इति ॥५५१/२॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मज श्रीमद्वल्लभ-
दीक्षितविरचितां एकादशस्कन्धविवरणे तृतीयोऽध्यायः ॥३॥

SRI SUBODHINI: A devotee, in this way, should perform service and worship to our Lord Sri Hari in fire, sun, water, BrahmIn and guest — and IN HIS OWN HEART — treating his own "Aatma" as Sri hari, our Lord! He should do his daily service and worship with love and devotion. Due to this, very quickly, he gets "liberated", through the grace of our Lord! The syllable "Hi" (yes, indeed, of course) is used to reemphasize the "actual determined fact" of "liberation" being attained. EVEN IF THIS DEVOTEE WORSHIPS OUR LORD, FOR ONCE ONLY, REGARDING OUR LORD SRI HARI AS "ALL PERVASIVE" (SARVA VYAAPI) AND "CONTROLLER OF EVERYONE" (SARVA NIYAAMAK), WITH ALL THE ABOVE MENTIONED INGREDIENTS, WITH LOVE AND DEVOTION, HE WILL GET ESTABLISHED IN OUR LORD SRI HARI, WITHOUT ANY DELAY!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 3rd chapter of 11th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-एकादशमस्कन्धं - चतुर्थोध्यायं ॥

SRI BHĀGAVATAM.

CANTO 11, CHAPTER 4,

राजोवाच श्लोक-

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः ।

चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः ॥१॥

VERSE 1 Meaning: "The king asked, "Our Lord Sri Hari, with a view to redeem the various types of sorrow of His devotees, and to make the actions and the bondage of actions of His devotees get joined to Him, through His power of love and grace, takes His incarnation in a variety of independent ways. Kindly tell me about these various incarnations and divine Leelas, which He is now doing and of those, which He will enact in the future."

श्रीसुबोधिनी: यानीति, कालभेदेन करणभेदेन स्वरूपवैजात्येन यानि भिन्नानि तानि कथयेत्यर्थः, तत्तत्काले कृतानि तत्तत्कालकृतदोषनिवर्तकानि भवन्ति, तत्तज्जन्मकृतानि तादृशजन्मवतां निवर्तकानि कर्माणि च सजातीयकर्मकृतदोषनिवर्तकानीति भेदप्रश्नादवगम्यते, स्वच्छन्देति कर्मनिर्बन्धनिराकरणं भक्तेच्छा वा ॥१॥

SRI SUBODHINI: Through the differences in time (Kaala) and instruments (Karana) and also of His divine manifestations, the Lord has done, and is doing, and also will do in the future, various types of His divine Leelas. "Please let me know about these Leelas of our Lord".

By enacting different divine Leelas at different times, our Lord ensured the removal of "blemish", which came upon the devotees, created by that particular "time" (Kaala). By manifesting Himself in various types of incarnations (various forms), He also destroyed the "blemish" of those beings/devotees of the same type. He also removed the blemish of likeminded persons, through His extraordinary different incarnations, and the divine Leelas performed therein! The word "independent" (Swachchanda) is used to indicate, that the Lord joined the bondage of actions of His devotees with His own strength of love and grace. Alternately, due to the desire of His devotees, the Lord took a variety of incarnations, and through different types of "actions", (Leelas) He destroyed the bondage of "Karma" (actions) of His devotees!

द्रुमिल उवाच—

यो वा अनन्तस्य गुणाननन्ताननुक्रमिष्यन् स तु बालबुद्धिः ।
रजांसि भूमेर्गणयेत् कथञ्चित् कालेन नैवाखिलसत्त्वधाम्नः ॥२॥

VERSE 2 Meaning: "Yogi Drumila replied, "The person, who is desirous of actually counting the limitless qualities of our Lord, who is the indwelling Lord of everyone, is said to have only a "boyish" intellect! Perhaps, a person may be able to count all the dust particles of this earth, putting effort and time; but counting of our

Lord's limitless qualities — the Lord, who is at all times, all-pervasive and limitless — is not possible at all!"

मायातत्तरणज्ञानकर्मनिर्णयबोधनैः ।

शुद्धचित्तः शुद्धलीलां हरेः पृच्छति मुक्तये ॥१॥

तृतीयेयं समाख्याता कक्षा हरिकथा सदा ।

श्रोतव्येति यतश्चित्तं सर्वथा तत्परं भवेत् ॥२॥

श्रीसुबोधिनीः अलौकिकनामा उत्तरं वदन् सर्वकथनशक्यमित्याह य इति, एते कालविलम्बान् न वदन्त्यन्ये वक्ष्यन्तीतिभ्रमं वारयति, अन्तो नाशः परिच्छेदो वा, अनन्तो देशकालापरिच्छिन्नः, अपरिमितब्रह्माण्डेश्व-परिमितब्रह्मकल्पेषु चैकस्मिन् ग्राम एकस्मिन् दिवस एकमपि कर्म गणयेत् तदा जन्मनां कोटिः समाप्येत, किञ्च गुणास्तु ज्ञानकृतिभेदप्रकाशका यथा वेदादिविद्याः शिल्पापादिविद्याश्च, तत्रैकयापि विद्यया यद्येकं कार्यं कुर्यात् तथाप्यानन्त्यं, तिष्ठतु कर्मणां वार्ता कारणभूतगुणानामपि गणनाशक्या, अनन्तशब्दः सङ्ख्यापरिच्छेदमपि वारयति, गुणानां कर्मत्वेन गुणा एव गणनीया न तु स्वोपयुक्तत्वेन, अतो व्याघाताननुसन्धानाद् बालबुद्धिः, बुद्धिग्राह्यसङ्ख्यावत्त्वं बहूनामन्तता तदभावोऽनन्तत्वं, अत एतावत्त्वाभावाज् ज्ञानमेव नास्ति वचनं दूरापास्तं, नन्वशक्त्या तथात्वं भविष्यतीत्यत आह रजांसीति, सूक्ष्मा दृश्या एव कणा रजःशब्देनोच्यन्ते ते—परमाणुशतेन भवन्तीतिप्रसिद्धिः, तत्कोटिर्गुञ्जायां ततः पञ्चाशत्कोटिरूपायां परं पुरुषभारा भवन्ति, एवं कथञ्चिद् गणयेत्, नन्ववताराः परिगणिता एव गुणाश्चेति कथमेवमत आह सर्वसत्त्वान्तर्यामिणः “तृतीयं सर्वभूतस्थ” मिति “एकस्तृतीयः पुरुषावतारः,” तत्र प्रतिजीवप्रेरणायामानन्त्यं गुणानाम् ॥२॥

KĀRIKA 1 and 2 Meaning: “Having got his intellect purified by firmly understanding the ways of Jnana and Karma, (knowledge and action) and also of our Lord's power of “Maya” (illusion), the king is asking about the divine Leelas of our Lord Sri Hari, for the sake of attaining liberation (Moksha).”

ONE SHOULD LISTEN TO OUR LORD SRI HARI'S DIVINE STORIES AT ALL TIMES. THIS IS THE THIRD STAGE, THROUGH WHICH, THE MIND OF THE HEARER GETS ATTACHED AND DEVOTED TO OUR LORD SRI HARI, IN EVERY WAY."

Yogi Drumila (who has a "supernatural" (Aloukik) name), answering this says, that IT IS IMPOSSIBLE TO TOTALLY DESCRIBE OUR LORD AND HIS QUALITIES FULLY!

In fact, the king may think, that in the counting and determination of our Lord's "Gunas" (qualities), a lot of time will be consumed and due to this, this Yogi is reluctant to describe the same. The king may also decide to ask, because of this, someone else! With a view to avoid this sort of "delusion" in the mind of the king, a very clear statement is made in this verse by stating that OUR LORD IS LIMITLESS I.E. HE IS NOT DIVIDED BY TIME OR BY SPACE! OUR LORD HAS MANIFESTED HIMSELF INTO COUNTLESS UNIVERSES, COUNTLESS BRAHMAS. IT IS VERILY IMPOSSIBLE TO COUNT, EVEN ONE ACTION OF OUR LORD DONE IN ONE PLACE. THIS TASK ITSELF WILL CONSUME ONE CRORE OF BIRTHS, AND EVEN THEN, THIS VERY SMALL TASK CANNOT BE TOTALLY AND FULLY COMPLETED! Our Lord's "quality" (Guna) expresses the difference between His knowledge, and the tasks done by Him. e.g. The knowledge contained in the Vedas, the knowledge about scripture etc. If our Lord were to do, even one of these tasks, using a part of, even one of these vast number of subjects (knowledge), then His work becomes "limitless" i.e. there is no end to this task! The Beings and the

“Jeevas”, are always unable to count the limitless “actions” performed by our Lord. The word “Anantha” is used here to denote the “limitless” nature of our Lord’s qualities, and it will be only the ignorance of a “boy” to attempt, even to describe or even to search for His qualities and powers.

If any of the “qualities” come within the counting capacity of one’s intellect, then, this “quality” is supposed to have an end! That, which does not come under the control of one’s “counting” is regarded as limitless! NO ONE CAN TELL ABOUT OUR LORD THAT HE IS “THIS MUCH” ONLY!

If someone were to admit that, although the Lord’s “qualities” are indeed “countable”, (i.e. limited) but He lacks the capacity and authority to count them; and that is why, this person is not able to explain and answer this question. To this, an example is given here, as reply, to make us understand the real nature of our Lord’s qualities. The most subtle of earth particles are called as “dust” (Raja), which are 100 times smaller than the tiniest of dust particles. It is said here, that perhaps someone may, by putting efforts and taking time, be able to count these “dust” particles of this earth — but it is not possible to count the countless qualities of our Lord. It is said, that our Lord is the indwelling Lord (Antaryami) of every Being, and it is He, who inspires the qualities and nature of “actions”, of each and every “Jeeva”. In this way, also, the “qualities” inspired by Him are “countless” and “limitless”. Hence, it is impossible to count these qualities inspired by our Lord!

भूतैर्यदा पञ्चभिरात्मसृष्टैः पुरं विराजं विरचय्य तस्मिन् ।

स्वांशेन विष्टः पुरुषाभिधानमवाप नारायण आदिदेवः ॥३॥

VERSE 3 Meaning: “Our Lord, in the first instance, made the city of Viraat (body), through His own “created” 5 elements. Later He entered into this, with His “blissful” part (Aanandaamsa), and he became the primordial Lord Sri Narayana, as the primordial “Purusha” or person.”

श्रीसुबोधिनी: अवताराश्चानन्ता इत्यवोचाम तथापि त्रिकालानुगतान्-
वतारान् वक्तुं प्रथमं सर्वावताराणां बीजं पुरुषवतारमाह भूतैरिति, यदा स्वांशेन
विष्टस्तदा पुरुषाभिधानमवापेति सम्बन्धः स्वांश आनन्दांशः, श्रुतिकारणवादानु-
सारेण पञ्च महाभूतानि भगवतैव सृज्य ते “एतस्माज् जायते प्राण”
इत्यादिना साक्षात्सर्वपक्षन्यायेन न साङ्ख्यार्थानुसारेण स्वांशेन विष्टत्वे हेतुरत
एव विराजः पुरत्वेन निर्माणं अस्मिन् कल्पे सर्वमात्मार्थमिति गम्यते,
“पुरः पुरुष आविश” दिति श्रुतेः पुरप्रवेशात् पुरुषत्वं, उषधातुः प्रवेशार्थ
इति, पुराशब्दादासधातोः पूःशब्दाद् विशधातोर्वर्णव्यत्यासप्रसारणषत्वैरिदं
रूपमिति वेदविदः, असाधारणसृष्टिरेषा, मर्यादाभक्तिमार्गे नारायणो मूलभूतः
स न जलवासेन किंत्वादित्येव, आदिकारणभूतोऽपि दैवमार्गप्रवर्त्तकः,
अभिधानमवापेति वदन् कदाचिदेव पुरुषस्यावतारत्वमिति सूचयति ॥३॥

SRI SUBODHINI: Incarnations of our Lord are countless — this is usually said. Even then, while describing the “incarnations” of our Lord at all the 3 times (past, present and future), in the first instance, the root-cause (seed) of all “incarnations” viz. the incarnation of the “primordial Purusha” is being described through this verse. The word “own part” denotes “His blissful part”. In the Vedas, it has been clearly stated, that it is our Lord who is the basis and creator of this Universe! The Vedas specially “declare”, “From Him the vital air (Praana) is born” (YETASMATJJAYATE PRAANAHA). It is said, that our Lord entered into this “universal body” (Viraat Deham) along with His “blissful part” (Aanandaamsam).

The creation, which our Lord has created in this aeon (Kalpa) has been done, for the sake of His Leela or play. As the Lord entered the "Pura" (city), He got the name of "Purusha" (person). The root "Ushu" in the word "Purusha" indicates the meaning of "entry". In this way, the Vedic scholars describe the meaning of the word "Purusha" – as per Grammar!

This creation (the present one) is not an "ordinary" creation of this aeon. In the path of Bhakthi of the "Maryaada" system, the root cause for all this, is regarded as Sri Narayana. As He is residing on "water", He is considered as the primordial Purusha (Aadideva). In this way, although He is the cause for "everything", He also guides and controls the celestial paths and Beings. It is said here, that He attained the name of "Narayana" and the purport of describing like this, is to indicate, that the primordial Purusha also took an "incarnation"!

यत्काय एष भुवनत्रयसन्निवेशो -

यस्येन्द्रियैस्तनुभृतामुभयेन्द्रियाणि ।

ज्ञानं स्वतः श्वसनतो बालमोज ईहा-

सत्त्वादिभिः स्थितिलयोद्भव आदिकर्ता ॥४॥

VERSE 4 Meaning: "In the "universal body" of our Lord, all the three Universes are situated. Due to the presence of the "senses" in this universal body, all the "Jeevas" get the capacity for the due functioning of their senses of "action" (Karma) and "Jnana" (knowledge). Through the power of "knowledge" (Jnana) of our Lord only, the Jeevas are able to attain the "experiences" of themselves! Through the power of our Lord's "vital air" (Praana), the "Jeevas" attain strength, brilliance and the power to "act"! It is this Lord only, through His qualities

of Satwa etc. who creates this Universe, protects it and eventually destroys the same. Not only this, the original founder and creator of this Universe is our Lord only!"

श्रीसुबोधिनी: अस्य चरित्रमाह यत्कायेति, मुख्या पालनशक्तिरेषा शरीरेन्द्रियान्तःकरणप्राणैः सर्वपरिपालनं करोति, सर्वावतारबीजं च, भुवनत्रयस्य सम्यङ्निवेशो यस्मिन् काये, लोकत्रयमपि पुत्रमिवाङ्गे स्थापयतीत्यर्थः, किञ्च यस्येन्द्रियैरस्मदिन्द्रियदेवताविषयैः, तनुभृतां ज्ञानक्रियामयानीन्द्रियाणि, आधिदैविकस्यैवोपाध्यनुप्रविष्टस्याध्यात्मिकत्वमिति गोलकविनियोगः, इन्द्रियाणां तु विषयत्वं, हस्तेन दुग्धमिव पाययतीत्यर्थः, अन्तःकरणे विशेषमाह, ज्ञानं स्वतः, इन्द्रियत्वे तु पूर्वोक्त एव विनियोगः, स्वानुभवहेतुत्वे स्वस्य स्वत एव नित्यसिद्धं ज्ञानं, ज्ञानरूपस्यात्मनो ग्रहणाशक्तावन्तःकरणप्रतिबिम्बितस्य ग्रहणं भवति, तदत्र नास्ति, स्वतः सिद्धज्ञानेन सर्वान् भावयतीत्यर्थः, प्राणकार्यमाह श्वसनतः शरीरेन्द्रियशक्ती, साधारणं च कार्यमासन्यस्य चेष्टा, क्षुत्पिपासे च चेष्टया परिगृहीते, अवान्तरोत्पत्तिस्थितिप्रलयानाह सत्त्वादिभिरिति, तावन्मात्रत्वं निराकरोत्यादिकर्तेति ॥४॥

ब्रह्मविष्णुमहेश्वराणां तथात्वमाशङ्क्यैतदवतारत्वमाहादाविति,

SRI SUBODHINI: The glory of this Lord, who is of the divine form of "primordial Purusha" is being told that, this Lord (Purusha) is the most important "protecting and ruling" (Paalanam) strength. Due to this role, it is the Lord, who controls, rules and protects the body, senses, inner mind and the vital air (Praana), and in this way, affords protection to all Beings. This Lord is the "seed cause" for all incarnations also!

The Lord has established all the three Universes as His own parts — like His sons — His "senses" are the presiding deities of our senses; from this Lord only, all the senses of the "Jeevas" have attained their knowledge and power to function. In this way, the divine factors have

manifested as the "physical" ones! — taking upon itself this "burden" (Upaadhi) of the "physical clothing"!

The "senses" are established in this way, through the will and grace of our Lord, and these "senses" are tuned to look outside on the "material" objects. This is being explained through an example. Like a fond mother makes her boy drink milk, through her own hands and in this way, engages the boy's attention on other things, in the same way, the Lord (Purusha) also engages the "senses" of all the "Jeevas", through His own "senses", into the various material objects!

The "knowledge", which the "Jeevas" have is automatically endowed, as "Jnana" (knowledge) is permanent and self-evident. Hence, the self-evident and ever-existing "Jnana" of our Lord (Purusha) only, becomes the cause for the rise and experiencing of "Jnana" of the "Jeevas"!

As regards the "vital air" (Praana), it is said, that the strength of both the senses and the body is endowed by this "vital air". The important vital air of "Asaanya" does all the tasks, and through this hunger and thirst arise. This is considered "Divine".

Our Lord creates, protects and destroys this Universe, through His three qualities of Satwa etc. FROM ALL THIS DESCRIPTION, WE SHOULD NOT HASTEN TO CONCLUDE, THAT OUR LORD IS "THIS MUCH" ONLY. HE IS THE ORIGINATOR OF EVERYTHING, FROM THE VERY BEGINNING!

Are Lord Brahma, Lord Vishnu and Lord Siva also like this primordial Purusha (Lord) or not? Through the next verse, it is answered, that these deities are also the incarnations of our Lord only.

आदावभूच्छतधृती रजसास्य सर्गे

विष्णुः स्थितौ क्रतुपतिर्द्विजधर्मसेतुः ।

रुद्रोऽप्ययाय तमसा पुरुषः स आद्य

इत्युद्भवस्थितिलयाः सततं प्रजासु ॥५॥

VERSE 5 Meaning: "Our Lord became Lord Brahma in the first instance, for the purpose of creating this Universe, taking the quality of "Rajas" (dynamism). Later, He, through the quality of "Satwa" (harmony), became Lord Vishnu, who is the protector of "Dharma" (righteousness), the Brahmins and the Lord of all sacrifices; the same Lord, taking the help of the quality of "Tamas" (inertia) became Lord Siva (Rudra). In this way, on a permanent basis, origination, preservation and destruction of this Universe take place continuously!"

श्रीसुबोधिनी: अस्य परिदृश्यमानस्येति विसर्ग उक्तः, विसर्गस्योत्पत्त्यर्थमादौ पुरुषो ब्रह्मा जात इत्यर्थः, कमलोद्भवः शतपत्रैर्धृत इति शतधैर्यवत्त्वेन रजोगुणस्तम्भनं वा, तथैव विष्णुः सत्त्वगुणेन पालनं लौकिकं वैदिकं चेति विष्णुः स्थितौ क्रतुपतिरिति लौकिके तु विष्णोरवतारेण स्थितिवैदिके तु निर्वाहका ब्राह्मणाः, तेषां संसारावर्ते पतनं धर्मस्य च कालेन ग्रासः, अतो निर्वाहार्थं सेतुरिति सुखतरणहेतुः, तथा रुद्रोऽपि, स त्रिविधोऽपि पुरुषः स आद्यो न त्वन्य इत्यर्थः, नित्योत्पत्तिप्रलयपक्षेण सर्वदास्य कार्यमाहेत्युद्भवेति, प्रजास्विति प्रकर्षेण जायमानां तथैवेतरौ वर्षाजीववदिति ज्ञापितम् ॥५॥

SRI SUBODHINI: The word "Asya" (this, which we see) is used to indicate all the "materials", which are being seen (which are called as "Visarga"). With a view to "originate" this entire Universe, the primordial Purusha (Lord) takes the help of the quality of "Rajas" and becomes Lord Brahma (in manifestation/incarnation). This

"incarnation" got manifested from the "lotus flower", emanating from the navel of our Lord Sri Narayana (who is the primordial Purusha). This lotus flower has 10 petals, and the "Rajas" oriented Lord Brahma got originated here.

In the same way, taking the quality of "Satwa" (harmony), the "incarnation" in the form of Lord Vishnu took place. Through this "form", the Lord ensured the protection of both the Vedic and the worldly affairs/materials. Lord Vishnu is the presiding deity of all sacrifices (Yagnas) and in this role, He performs and fulfills the tasks of "protection and rule" of this Universe. The Brahmins perform the sacrifices as guides and "performers". It is our Lord Vishnu's task to see, that these noble Brahmins do not get lost in the wheel of this "Samsaara", due to the efflux of "Kaala" (time). He also ensures that "Dharma" (righteousness) does not become the "victim" (food) for the factor of "Kaala" (time). All these tasks are done by the incarnation of our Lord as Lord Vishnu. Lord Vishnu ensures, that the devotees do not fall into the flow of "Samsaara" (of births and deaths) and they are comfortably taken to the other shore!

The incarnation as Lord Siva is with the quality of "Tamas" and He attends to the task of "destruction" (Pralayam) of this Universe.

Despite this primordial Purusha being of these three kinds, He alone is the "first" and "primordial Lord" (Aadhya). There is no one else.

Their tasks are permanent (i.e. at all times) as origination and destruction take place continuously (i.e. daily). Like after rains, automatically a lot many kinds

of "Jeevas" get originated, on a continuous basis, in this creation.

धर्मस्य दक्षदुहितर्यजष्टि मूर्त्या-

नारायणो नरऋषिः प्रवरः प्रशान्तः ।

नैः कर्म्यलक्षणमुवाच चचार योगं-

योद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रिः ॥६॥

VERSE 6 Meaning: "Our Lord "Nara Narayana", who are the actual "forms" of "Dharma", got manifested from the daughter of Daksha by the name of Moorthy! Our Lord, with a human form is considered as the highest and best sage (Rishi) and is of exceptional peaceful nature! This Lord only has taught, that spiritual practice (Yoga), through which, a devotee is enabled to attain the "Jnana" (knowledge) about the state of desireless action. He also followed the spiritual practice of Yoga. His holy feet are being served and worshipped even today, by sage Narada and other noble and glorious sages!"

श्रीसुबोधिनी: एवं सामान्यतो भगवच्चरित्रमुक्त्वा पुष्ट्यवतारान् वक्तुं साधारण्येन सर्वरक्षकं धर्मद्वैविध्यज्ञापनाय प्रकृतिविकृतिभेदेन द्विविधं स्थितिहेतुभूतं नरनारायणावतारमाह 'साधनफलयोः फलं बलीय' इतिन्यायेन, स्थितौ सत्यां परिपालनात् सहजप्रवृत्तेरासुरत्वाद् बहुत्वात् समानाधिकरणधर्मानुत्पत्तेर्महत् तपः कर्तव्यं भगवतैव, तच्च निर्दुष्टं कर्तव्यं, तपसि क्रोधो महत्त्वे कामश्चेति, शुद्धसत्त्वावतारादन्तःकरणसम्भवात् तपो दोषौ च सम्भवन्तीतिभ्रमो निराकर्तव्यस्तस्माच्चरित्रं तथैव वक्तव्यं, तदग्रे दशभिर्वक्ष्यते, प्रथममवतारं स्वार्थचरित्रं चाह, मातापितृशुद्धिः नाम्नाधिष्ठानत्वं च नारायणनाम्ना ब्रह्मत्वं, नरस्य ऋषित्वं मन्त्रद्रष्टृत्वाय, नर ऋषिर्यस्येति, लक्ष्मीपतेर्नारायणस्य कर्म कर्तृत्वं नरनिबन्धनमिति, नर इति प्रथमः पुरुषः, लोकमर्यादायोरुत्तमत्वमाह प्रवरः श्रेष्ठः प्रकर्षेण शान्तश्च, न केवलं पुष्टिस्थ इति, इदं रूपं ज्ञानक्रियोभयरूपं, तत्र ज्ञानकार्यमाह नैःकर्म्यलक्षणं

पञ्चरात्रोक्तपरिचर्यारूपं लोकोपकारार्थमुक्तवान्, स्वार्थं बहुकालस्थित्यै योगं चचार; अत एव पुष्ट्यवताराणां मध्येयमेवास्ते, प्रथमस्य फलमाह, ऋषिवर्याः पञ्चरात्रोक्तमन्त्रद्रष्टारः, तत्सेवितचरणः, वैपरीत्यं स्थिते प्रयोजनत्वाय ॥६॥

SRI SUBODHINI: After describing our Lord's manifestations, now, those "incarnations" made by our Lord for conferring specific and special grace on the devotees, though the Lord continues to be the protector of everyone, as "Nara Narayana" are being described.

Dharma is two-fold i.e. (1) natural, (2) unnatural. "Protection and preservation" (Stiti) of this Universe are done through the manifestation of Nara Narayana. The reason being, that in this path of grace, or in these manifestations, between the "spiritual practice" (Saadhan) and "result" (Phalam), the latter is regarded as more "strong". This incarnation of Nara Narayana is the incarnation of our Lord's grace. Due to this, the protector of both the above types of "Dharma" is our Lord only.

Ordinarily, "actions", which occur automatically (i.e. without aim, control or direction) are "demoniac" in nature, and are many in number. It is possible, that due to these type of actions, in this Universe, the origination and functioning of "Dharma" may not take place. With a view to eradicate this "blemish", it is said, that our Lord only has to do "penance" (Tapasya), which in turn, would be without any blemish (Dosham). Generally, while doing "penance", a person can get upset and angry and also get "desires", which obstruct the fulfillment of the penance. Hence, penance should be done, so that this "blemish" is avoided. All this (up to now, whatever has been told) is only a "delusion" as this incarnation is made through the quality of pure "Satwa". The mind of Nara

Narayana is also Satwik in nature and the question of these types of "blemish" arising is not there at all! In the same way, this "pure story" will be explained in the coming 10 verses. It is said that, our Lord NaraNarayana, with a view to ensure, that this Universe is well preserved and protected, and also to see, that the demoniac forces do not gain the upper hand, is doing penance in the Badarikaashramam even now!

This incarnation of grace viz. NaraNarayana is of pure "Satwa" quality and is blemish free. Our Lord's father is Dharma and mother is Moorthy, and both of them were Satwik and pure. Thus, their names and basis are both pure. The holy name of "NARAYANA" is denoting the highest truth of "Brahman"! And "Nara" is a sage, due to His role of being the originator of sacred incantations (Manthraas). In this way the "Nara" (human aspect) is a sage and the Lord of this "Nara" is "Narayana"! The consort of Goddess Laxmi i.e. Sri Narayana has got His tasks and has become the "doer" of Karma (actions) only due to the existence of "Nara" (the sage). This Lord is the first "Purusha" (human) and is considered as the "best" in this Universe. He is of exemplary peaceful nature. This divine form is not only due to our Lord's grace, but is also invested with both "Jnana" (knowledge) and "Kriya" (the power of action) too! In other words, in this divine Lord, both the power of "Jnana and Kriya" have got manifested.

The role and function of the power of "Jnana" is being described. In the Paancharaatra scripture, the way of service and devotional worship of our Lord has been described. Everyone is told to serve and worship our Lord for the sake of welfare of this world. With a view to permanently exist, this Lord is doing the Yogic practices too. Hence, this incarnation as Nara Narayana

is considered as an incarnation of grace (Pushti). The “Nara” is the “best” among the sages, as he is the “seer” of all the “Manthraas” explained in the Paancharaatra scripture. The sage is performing the worship of the holy feet of our Lord, through these “Manthraas”.

इन्द्रो विशङ्क्य मम धाम जिघृक्षतीति-

काम न्ययुङ्क्त सगणं स बदर्युपाख्यम् ।

गत्वाप्सरोगणवसन्तसुमन्दवातैः-

स्त्रीप्रेक्षणेषुभिरविध्यदतन्महिज्ञः ॥७॥

VERSE 7 Meaning: “On seeing the “penance” of Nara Narayana, Indra got a doubt in his mind, to the effect that, through this “penance”, Nara Narayana are eager only to usurp his own heaven! Hence, with a view to break this penance, Indra, along with the divine damsels, sent Lord of cupid (Kaamadeva) to Badrikaashramam. Lord of cupid came there, along with the divine damsels, and blew soft fragrant wind, and tried to enchant and infatuate Nara Narayana, through the loving glances of the divine damsels. Indra did this, as he was ignorant of the glory of our Lord, and of this Badarikaashramam!”

श्रीसुबोधिनी: चरित्रमाह दशभिः, सहस्रकवचवधस्तपश्चर्षि-
निबन्धनत्वादत्र मुखतो नोक्तं, कामक्रोधजयो द्वाभ्यां स्तुतिजयश्चतुर्भिरदेयदानं
द्वाभ्यां द्वाभ्यां च चरित्रस्याचिन्त्यत्वं, तत्र कामक्रोधोपस्थितिमाहेन्द्र इति,
इन्द्रो यज्ञः केवलं क्रियाशक्त्यवतारः, भोगावेशेनात्मविस्मरणं, तपसः
फलमिन्द्रत्व मन्वन्तरातिक्रमे ब्रह्मत्वं तथापि प्रतिष्ठैव न भोगः, ज्ञानोपदेष्टुर्न
ज्ञानापेक्षा जगद्रक्षायामपीन्द्रत्वेनैवेतिभ्रमः, अत एव मम धाम जिघृक्षतीति
विशङ्क्य, लोके हि कामक्रोधाभ्यामेव तपःक्षयः क्रोधेनैव च कामजयोपि,
अतः कामस्य जयपराजयाभ्यां स्वकार्यं मत्वा कामं न्ययुङ्क्त, स चाग्निरिव
हृदयस्थितकामोद्धोदक इति तदुद्धोद्धे तदुपशमाय सगण इति, अनुबोधे न

स्वरूपनाश उदबृद्धेऽप्यशान्त आध्यात्मिकस्य क्षोभे हि सर्वनाश इति, स च कामः, बदरीत्युप समीपे आख्या यस्य बदरीनारायणमित्यर्थः, देशसहिताख्यया शब्दादपि ब्रह्मत्वज्ञानं न जातमिति, विभावादिभिः सहित इत्यप्सरोगणवसन्तसुमन्दवातसहितो जीवभावं गतो रसो नवभिः शृङ्गारादिभिर्बहिर्गताति, भक्त्या तु बहिर्भगवानिति न काचिच्चिन्ता, अभिनयेनाभिव्यक्तिः सजातीयेन सजातीयग्रहणं, स्त्रीणां यत् प्रकृष्टमीक्षणं त इषवः क्षोभकास्तस्य वाणाः, अविध्यदिति कामव्यापार उक्तः, न तु भगवति प्रवेशो बाणानां तस्य महिमाप्रच्युतभगवत्त्वं, न हि पाषाणे कश्चित् बाणान् प्रक्षिपति ॥७॥

SRI SUBODHINI: Through 10 verses, the story of our Lord is being described. Through two verses, the victory over "desire and anger"; through four verses the victory attained through "praise" (Stuti); through two verses the giving of the highest gifts and through the last 2 verses, the "unimaginable" nature of our Lord's "story/Leela" is being described.

Indra symbolizes "sacrifice" (Yagna). He is a manifestation of our Lord's power of action (Kriyasakthi). But due to his attachment to "pleasures" (Bhoga), he had forgotten about his divine origin and nature. It is said, a person could become "Indra" (Lord of heaven) through "penance". Even if a person attains the status of Lord Brahma, after many millenniums (aeons), this status is "famous" only, (an exalted status) and there is no "pleasure or enjoyment" of desires attached to it (i.e. they go beyond all these pleasures etc.).

Indra got the "delusion", that Nara Narayana were doing penance, only with a view to attain his "post" of being "Indra" — as they would not do this penance to attain "knowledge" (Jnana), as they happen to be teachers of knowledge — so thought the "worldly" Indra! — who

was in utter delusion! He got, in this way, convinced, that Nara Narayana were doing penance to "capture" his heaven. He decided to put some "obstructions" for their penance, through originating "desire and anger" in them — as usually these two emotions destroy the fruits of one's penance, although in reality, only through "anger", a person can gain victory over "desire" (Kaama)! Thinking like this, Indra sent the Lord of desires viz. cupid (Kaamadeva) along with his retinue of divine damsels to the Badarikaashramam, with a view to break their penance. Cupid burns away one's heart, like fire and kindles the "desires" latent in it! Indra thought, that if desires get kindled in the mind of Nara Narayana then, they will break their penance, through the "Apsaraas" (divine damsels), who had accompanied cupid. If "desires" do not get originated, then, Indra cannot put any obstacles on their way. But in the case of "desires" arising, Nara Narayana will get disturbed and lose their peace, which is the prelude to the destruction of their divine nature. This would further lead to the rise of "ego" in them, resulting into intense "anger", and the total destruction of all their penance. Indra thought that he can save his "post" in this way!

At Badarikaashramam, our Lord who is hailed here as "Badri" viz. "nectar" (Amrut) and this "nectar" in the form of the highest bliss (Paraananda) is being graciously given by our Lord to everyone. Indra did not have this knowledge, that it is the highest truth of Brahman, who is doing the penance, as Nara Narayana, at this place!

The divine damsels caused the blowing of very sweet, soft and fragrant wind, which is capable of making the rise of Rasa of love ("Kaama Rasa") in the minds of "Jeevas" (beings) and outside too! BUT OUR LORD,

WHO IS OF THE DIVINE FORM OF "BLISS", MANIFESTS HIMSELF OUTSIDE ONLY, THROUH LOVING DEVOTION (BHAKTHI), AND HE CAN NEVER BE ATTRACTED THROUGH THESE "WORLDLY" ALLUREMENTS. Due to this, all these "actions" of allurements exhibited by these divine damsels proved to be a damp squib (fruitless) like the arrows aimed at hard stones are rendered ineffective!

[Notes: The Vedas say, "OUR LORD IS BLISS ONLY" ("RASO VAI SAHA"). "OUR LORD WHO IS BLISSFUL IS THE CO-MINGLED (UNIFIED) AATMA" (SABHANASEETA AATMA JANANAM). Hence, this highest blissful nature of our Lord gets manifested only through Bhakthi, and never through any "worldly" way can this "bliss" be attained.]

विज्ञाय शक्रकृतमक्रममादिदेवः प्राह-

प्रहस्य गतविस्मय एजमानान् ।

मा भैष्ट भो मदन मारुत देववध्वो-

गृहीत नो बलिमशून्यमिमं कुरुध्वम् ॥८॥

VERSE 8 Meaning: "Through his ignorance, Indra violated his orderly decorum and proper behavior! Our Lord, having understood Indra's ploy, began to laugh so much! Our Lord told the fear ridden army of the Lord of desires viz. cupid, "Oh Kaamadeva! Oh wind! Oh celestial ladies! Please do not get afraid! Stay back now, in this holy hermitage, accepting our hospitality, in a comfortable manner, as in this holy Aaashramam, you will experience the path towards "liberation". You are all My guests! Please do not make this hermitage empty by going away from here. Please stay here only."

श्रीसुबोधिनी: भगवत्कृतमाह विज्ञायेति, बाणानां कार्याभावेपि बाणप्रक्षेपोनुचित इतीश्वरत्वाद् दण्डो विधेयः स्वाम्याज्ञाकर्तृत्वान् न कामादीनामनौचित्यो, भृत्यापराधे स्वामिनो दण्ड इति प्राप्नोति, क्षोभेज्ञाने वा कामादीनां दण्डः प्राप्नोति, तच्छक्रकृतमक्रममिति निवृत्तिः, स्वतो नारदादिद्वारा वा तपःप्रयोजनं ज्ञातव्यं जीवत्वं च, तदाय क्रमो भवति, अज्ञानात् त्वक्रमः, भगवत्त्वान् नापराधदण्डौ, आदिदेव इति स्वेनैव प्रस्थापितः स्वांशो यज्ञ इति, तूष्णीम्भावे भयादेतेषां मरणमपराधान्तरं सम्भवतीति प्राह मच्छिक्षितमप्येतैः प्रयुक्तमिति प्रहस्येत्युक्तं, गर्वादप्येवं सम्भवतीति तन्निराकरोति गतविस्मय इति, तथा च क्रोधवन् महित्वज्ञानमपि भवेत्, नारायणशक्रदण्डभयात् कम्पः, उभयनिवृत्त्यर्थमेजमानान् प्रत्याह, भये हि स्वामिसेवक भावोपगतः, ततस्तुल्यातया भो मदन मारुत देववध्व इतिसम्बोधनं, मा भैष्टेतीन्द्रादपि भयाभावः सूचितः स्वामिदण्डभयं च, कार्यार्थमागता अप्यतिथयो भवन्ति, चौरा घातुकाश्च निवृत्तिमार्गे, “एतावज् जन्मसाफल्य” मित्यत्र निर्णीतं, भ्रमाच्च न मनोरथः सिध्यति, तथाप्याश्रमस्थैरातिथ्यं कर्तव्यमित्याह गृहीत नो बलिमस्मत्सम्बन्धिनीं पूजां, ततः किमत आहाशून्यं स्थानं कुरुध्वमिति, मनोरथसिद्ध्यभावेपि परोपकारः सेत्स्यतीत्यर्थः, निर्दुष्टानां महतां रीतिरेषा, “गृहेषु येष्वतिथयः” इतिन्यायात् ॥८॥

SRI SUBODHINI: The army of divine damsels committed this grave offence to our Lord, who being the Lord of the Universe, is expected to punish them! On this, it is said, that where “arrows” are not required to be aimed, there, a person should not send the arrows! The Lord thought that “punishing” them will not be appropriate. After all, this “army” of cupid was merely following the orders of their “master” (Indra) only! — as mere “servants”! Hence, our Lord, so graciously, considered, that these divine damsels were not wrong at all in any way! It is usually said, that even if a servant

“Arrows” (being) and outside too! BUT OUR LORD,

is found to be guilty, then the punishment is given to the “master”, and not to the servant.

The punishment was due for Indra! But our Lord did not think in this way at all. He thought that, after all, Indra was an “ignorant” person, who, in spite of getting associated with the celestial sage Naarada and others, has not realized, that the Lord was doing the penance for the welfare of this Universe. Through this “delusion”, caused by ignorance, he is under the false impression, that the Lord is doing penance to take over his “place” (post) only! The Lord, reasoned like this, and did not consider Indra also as “blameworthy”!

Our Shri Mahaprabhuji goes into ecstasy here marveling at the glory of our Lord’s love and compassion. He says, that the Lord would not have considered as “blameworthy”, if Indra were to act in the same way in an inappropriate way, even after knowing that the Lord was, indeed, doing this penance for the welfare of this Universe! The Lord considered giving punishment to Indra as inappropriate as HE IS THE AADIDEVA — the primordial Lord of the Universe. In other words, He is the first originating Lord of all other deities, and due to this, all the celestial deities have got manifested from our Lord only! It is our Lord only, who had created Indra, symbolizing the aspect of “sacrifice” (Yagnam) and established him in his “post”.

If the Lord were to sit back, silently now, then through intense fear, the army of cupid would have perished. Through this, Indra would incur another “offence”! Due to this, our Lord began to laugh out joyously and told, “whatever actions, all of you have now done here, all of these have been taught to you by Me only. All of you

have now exhibited these talents, and you have given Me, a "test" of what I have already taught you! You have taken care, of course, to exhibit your talent without any "pride". You are all afraid and trembling due to the possibility of facing My anger and the displeasure of Indra. Hence, please do not be afraid! By getting fear, you will lose the attitude of "master-servantship" with Indra."

Our compassionate Lord, as though He considered Himself, as equal to them, now told them, "Oh Lord of cupid! Oh wind! Oh celestial deities! Please do not get fear, in any way! Your master Indra will not punish you (for this unfulfilled task). I will also not punish you! Hence, get rid of your anxiety!"

It is said, that one should consider a person, who has come to one's house, for any reason whatsoever, as a "guest". In fact, in the path of "Nivruthi" (liberation from all actions), even a robber or a dacoit (killer) should be treated as a "guest", and service should be performed, befitting an "honored" guest! By doing service to this guest only, a person is able to make his life fulfilled and blessed! It is the duty of the residents of a holy hermitage to do service to the guests. Hence, the Lord told all of them, "Due to this, please accept our service of hospitality"! Telling further, as to what would be the result of this, the Lord says, "This acceptance of our hospitality will remove the sense of "emptiness" of our hermitage! Even if your goals are not fulfilled (i.e. breaking of our Lord's penance), there is nothing to be unhappy about, as all of you will attain immense benefits by residing in this holy hermitage. You will all attain the glory of doing service to others! — as blemish free noble saints always render help and service to others! This is their way of

life! Due to this, in their houses, guests always visit, as it has been told, "In noble houses, guests always come and visit"!

इत्थं वदत्यभयदे नरदेव देवाः-

सत्रीडनम्रशिरसः सधृणं तमूचुः ।

नैतद् विभो त्वयि परेविकृते-

विचित्रं स्वारामधीरनिकरानतपादपद्मे ॥९॥

VERSE 9 Meaning: "Oh king! On hearing the holy words of our Lord, who removed the fear and anxiety from their minds, and gave them security and refuge, all these visitors, from the heaven, got bashful and they put their heads down (in utter shame). In this way, they became humble. Now, cupid and others, began to speak to our compassionate Lord, "Oh Lord! You revel always in your Aatma only! You are always in a state of total conquest of your senses! You are, at all times, served and worshipped by noble Mahaatmas! Your lotus feet is the refuge of ardent devotees! Is there anything to be wondered at your compassion and grace?"

श्रीसुबोधिनी: एवं श्लोकद्वयेन कंसमे (कामादिदोषाभावः) उक्तः, तथा च माहात्म्यमुक्तं भवति, पुरुषबुद्धिग्राह्यं जितेन्द्रियत्वादि, तन्निराकरणं चतुर्भिर्वदन् त्रिभिस्तदाह, भगवद्भगवदीयासाधारणैर्धर्मैः, तत्र प्रसङ्गं भगवद्धर्ममाह, भयाभावमात्रमाशंसितं, पूजाप्यधिका, तामाहेत्यं वदतीति, महतो वचनमेवाल्यानां पूजाप्रकारः स्वन्यूनताख्यापकः, अभयदानान् न परं न्दानं, आसनादिकमपि प्राप्तमिति गम्यते, हे नरदेवेत्यभयदानं देयमिति लौकिक उपदेशः तेषां स्वरूपतो महान्त इति देवा इत्युक्तं, विरुद्धकरणात् व्रीडा, महतां बहुमानान् नम्रशिरस्त्वं, वेश्यादिदर्शात् कामे विचिकित्सा तत्सहितं कर्म कृपासहितं वा दीनदर्शनात् क्रियाविशेषणत्वे विज्ञापनामिव भक्तेषु कुर्वन्ति, स्वनाशितान् भक्तान् स्मृत्वा त्वयि सर्वं सम्भवति सर्वेषां पितामहवन् नियामकत्वात् तत्कृतक्षोभाभावाच्च, गुणकार्यं

विकृतं तदभावे, किञ्च ज्ञानेन्द्रियजययोरपि प्रसिद्धानामपि श्लाघ्ये सम्मते
ज्ञानेन्द्रियजयौ किं वक्तव्यौ? तदाह स्वारामांश्च ते धीराश्च तेषां निकरैरानतं
पादापद्मं यस्येति ॥९॥

SRI SUBODHINI: In this way, through two verses, the celestial visitors described the absence of “desire” (Kaama) etc. in the mind of our Lord, and also spoke regarding the glory (Mahaatmyam) of our Lord. Now, through three verses, out of four, the “conquest of senses” and other “virtues” which are situated “outside” the divine nature (as Purusha) of our Lord, are being described.

The description is done through the supernatural and extraordinary qualities of our Lord and His devotees. The great virtues and qualities of our Lord are being described, in the first instance. It is said, that giving the charity of “fearlessness” is considered as the highest charity (i.e. removing the fear of everyone and giving them a sense of courage and security). The worship and service being done to our Lord by all the great and glorious Mahaatmas are also referred to in this verse.

Ordinary persons are served by great Mahaatmas (with respect, welcome etc.) through their short and sweet utterances. These “words” of the Mahaatmas exhibit their humble and non-egoistic nature. There are so many types of charities, which one can do e.g. of food, clothes, gold, land (earth), knowledge etc. But in comparison to these “gifts”, the gift and charity of “removal of fear and assurance of protection and safety of the Beings” is considered as greater. (ABHAYADAANA). Our Lord told cupid and others to accept the hospitality of the Aashramam. From this, we can realize, that all of them were offered, also, due seats and other comforts.

In the verse, the addressal as "celestial king" (Naradeva) indicates the meaning that "You should also do service and worship of guests, and give refuge and security of fearlessness for all those, who have surrendered to You." This is the "worldly" advice, given to the king.

Cupid and others were also great due to their innate divine nature, and that is why, they have been addressed as "celestial deities" (Devaaha). But, despite being "great", they committed "offences" here. Even then, our Lord Nara Narayana gave them respect and welcome. All of them got "bashful", due to the kind gesture of our Lord, and they now hung their heads in shame! As cupid was accompanied by the celestial damsels, our Lord did feel a little perturbed, but He saw them with the gracious and compassionate eyes! (This is indicated by the word "SAGHRUNA" – with bashfulness).

The purport of this, is, that in spite of the wrong and offensive actions committed by cupid and his associates, our Lord did not feel hurt or unhappy. Usually the "qualities" in the human beings "change", (Vikaar) as per the responses required for meeting the outward challenges. But our Lord does not have this "blemish" of "change", as He is steadfast and always good! Our Lord, moreover, has conquered all His senses, and is full of the highest "Jnana" or knowledge. In fact, all the noble Mahaatmas have praised our Lord for this divine nature, and what more can we say, as our Lord's grace and compassion are showered even on those, who have committed such offences? On this, it is further said, that **OUR LORD'S LOTUS FEET ARE BEING WORSHIPPED AND SERVED BY GREAT AND NOBLE "MAHAATMAS", WHO HAVE CONQUERED THEIR**

devotions! But, these sincere devotees do not give any

SENSES AND REVEL IN THEIR "AATMAS" ONLY!
SUCH IS THE GLORY OF OUR LORD!

त्वां सेवतां सुरकृता बहवोन्तरायाः-

स्वौको विलङ्घ्य परमं व्रजतां पदं ते ।

नान्यस्य बर्हिषि बलिं ददतः स्वभागात्-

धत्ते पदं त्वमविता यदि विघ्नमूर्ध्नि ॥१०॥

VERSE 10 Meaning: "We, the "Jeevas" are always prone to commit offences, and this has become natural to us! Of course, this is not surprising! Despite this, Oh Lord! You always shower only your grace and compassion on us. The celestial Beings put a lot of obstacles on the path towards your highest holy place of Sri Vaikuntam, for the devotees, who cross over the celestial world! The reason for this wrong action of the celestial Beings is being told. When the devotees of our Lord, with a view to attain Him, begin to do service and worship of our Lord, then the celestial Beings begin to worry that, from now onwards, these devotees of our Lord will not offer any more "oblations" (Bali) to them. Due to this selfish anxiety, they try to put a lot of obstacles on the path of these devotees. The celestial Beings, however do not put any obstacles on the path of those, who are not your devotees at all! — as these persons offer "oblations" to the celestial deities regularly! In spite of all this, Oh Lord! You continue to be the protector of those ardent devotees who serve and worship You with one-pointed Bhakthi. Due to this protection, these ardent and sincere devotees, reach your exalted holy place of Sri Vaikuntam without any anxiety, by putting their legs on the "heads" of these obstacles (created by the celestial Beings), very comfortably."

श्रीसुबोधिनी: त्वयि सर्वं युक्तं परं सेवकानां दुर्दशेति तन्निराकरणं च पाक्षिकमतो नित्यनिराकरणाय तदनुवदति, प्रवाहमर्यादासहितो भक्तः पुष्टो भवति तत्रोभयत्राधिकृता देवाः सेर्ष्याः स्वसेवापरित्यागेन भगवत्सेवापराणां प्रवाहमर्यादयोर्विघ्नं कुर्वन्त्यतः प्रवाहमर्यादयोः पदमलब्ध्वा दीना एव भवन्ति, तदाह त्वां सेवतामिति, फलपर्यन्तमिति पदं व्रजतामित्युक्तं, यद्यपि “यथातरो”रितिन्यायेन भगवत्पूजायां तृप्ता भवन्ति तथापि भगवद्भक्तस्य देयाभावान् न सेवामात्रेण तुष्टा भवन्ति, तदाह सेवतामिति, बहुप्रकारा विघ्नास्तत्कार्ये ततश्च किमपि कार्यं न सिध्यतीत्यर्थः, प्रवाहे वलिं ददतः स्वभागान् मर्यादायां, न च ते सर्वत्र विघ्नकर्तारो दुर्जना इव, तदाह नान्यस्येति, अन्यत्वेनैकत्वात्, यद्यपि “यदनुचरितेति” न्यायेन भगवतोपीदमभिमतं तथापि लोकापवादाद् दयया वा यद्यविता विघ्नस्थानं तदा स्थानं प्राप्नोति कश्चिदित्यर्थः, विघ्नानां प्राचुर्ये किं कर्तव्यमत आह यदि विघ्नमूर्ध्नीति, विघ्नास्तत्कार्यं नेतुं मस्तके स्थापितवन्तः, यदि तत्रैव तस्यावनं तदा तत्रैव पदं च धत्त इत्यर्थः, उतरवाक्यगतो यच्छब्दस्तच्छब्दं नापेक्षते, “तथा न ते माधवे” त्यत्र भगवदीया यादवा इवोदासीनाः सेवमानास्त्वत्रेतिविशेषः ॥१०॥

SRI SUBODHINI: “Oh Lord! You are omnipotent! All capable! Having invested with the 6 brilliant “qualities”, whatever You do is always appropriate and right! How can your actions ever lead to sorrow or unhappiness to your servants and devotees? Our Shri Mahaprabhuji clarifies this further. When our Lord showers His grace on the first two categories of devotees viz. the “on the “flow” devotees (Pravaahi) and “orderly as per scriptures devotees” (Maryaada), then these devotees attain one-pointed devotion to you and worship and serve you only! But, unable to tolerate this, the celestial Beings of the “Pravaahi” and “Maryaada” natures, create “obstacles” in the service and worship of You, Oh Lord!, by these devotees! But, these sincere devotees do not give any

importance to these obstacles (i.e. they do not get deterred or afraid). The reason for this, is that they have clearly understood. that OUR PROTECTOR IS OUR LORD ONLY, WHO IS THE PRIMORDIAL CELESTIAL LORD OF ALL OTHER CELESTIAL BEINGS (I.E. THE HIGHEST), WHO IS THE "PARABRAHMAN" AND IS THE MASTER AND LORD OF EVERYONE. Through this faith and courage, they put their feet on the "head" of these obstacles, and very joyously and comfortably reach Sri Vaikuntam. THESE DEVOTEES HAVE, IN THEM, THE POWER AND STRENGTH, PROVIDED BY SINGING OF OUR LORD'S "LEELAS" (STORIES), VIRTUES (GUNAS), AND ALSO OF THEIR SERVICE AND WORSHIP OF OUR LORD!

In reality, as per the verse (YATHA TAROR MOOLA NISHECHATENA) which says, that when one pours water on the root of a tree or plant, the branches, leaves etc. get the benefit of this water, in the same way, our Lord Sri Krishna is the basis and root of all the celestial deities. By worshipping and serving our Lord Sri Krishna, every other celestial deity is automatically and duly served and worshipped! THROUGH OUR LORD'S SATISFACTION, ALL OTHER DEITIES GET SATISFIED. HENCE, IN REALITY, THESE CELESTIAL DEITIES DO NOT PUT "OBSTACLES" AT ALL IN THE SERVICE AND WORSHIP OF OUR LORD, BY SINCERE AND TRUE DEVOTEES OF OUR LORD! Perhaps, due to the needs of the special "Leela" (play) of our Lord, if they are inspired by our Lord only to put some "obstacles", even then, these "obstacles" become very small and insignificant, in the eyes of our Lord's devotees!

क्षुत्तृदत्रिकालगुणमारुत जैह्वशैश्वन्यानस्मान्-
पारजलधीनतितीर्य केचित् ।

क्रोधस्य यान्ति विफलस्य वशं पदे-

गोर्मज्जन्ति दुश्चरतपश्च वृथोत्सृजन्ति ॥११॥

VERSE 11 Meaning: "There are many obstacles! Among these, hunger, thirst, cold, heat, rain, wind, the attachment of the tongue to various types of enjoyments (through taste) and the lustful desires between men and women are the principal eight types of natural "obstacles" (in the form of celestial Beings). Due to this, only very rare persons can cross over this ocean of "desires"! Even among these, the exalted penance-oriented sages too get drowned even in very small puddles. This puddle is "anger"! He, who comes under the control of anger, his wealth of penance, gets lost and becomes useless, due to the curses which he gives, caused by his ego, arising out of "anger"! Lust (desire) does give the resemblance of some happiness, in a "worldly" way! But anger always confers sorrow, and is prone to destroy the person, who gets anger!"

श्रीसुबोधिनी: एतद्दूढीकरणाय विघ्नानां माहात्म्यमाह, परः सहस्रेष्वपि विघ्नेषु षड् वयं प्रधानभूतास्तत्राप्युत्तरोत्तराधिक्यं, तदाह क्षुदित्यादिनां, "समुद्र इव हि काम" इति श्रुते, अष्टप्रकृतिकस्य कामस्योत्तरणं कठिनं, अष्टधा यावज्जीवमनन्तजन्मसु बाधते, तत्र सहनं तरणं प्रतीकारो मज्जनम्, अतः प्रतीकारसाधनानि मज्जनकर्तृणि, वशीकरणं चापरो धर्मः, सर्वेषामवशीकृतानामेव तरणादिशङ्का, अतितीर्येति बहुकालसहने तथा न बाधन्त इति ते दुर्लभाः, कामे तु मग्नस्यैन्द्रियं सुखमस्ति क्रोधे तदपि न, शत्रुमरणस्य दुःखाभावहेतुत्वेपि न स्वकृते विशेषः, क्रोधश्च दुःखात्मकः, तदप्यविवेकाभिमानवत् एव, किञ्च क्रोधे सहनशङ्कैव नास्ति वशीकृत एव भवतीत्याह वशं यान्तीति, कामविचारे क्रोधस्त्वतितुच्छः, प्रवाहमर्यादायां

स्थित्यभावाद् विवेकविधुतित्वाच्च हेतोरप्यभावात्, तदाह गोः पदे मज्जन्तीति, विरुद्धवाक्यस्य पदैकदेशे मज्जन्तीत्यर्थः, कामः कायिकः क्रोधो वाचनिक इति सिद्धं, उभयोस्तारतम्यार्थं श्लिष्टवचनं, कामे मग्नानां मर्यादाफलानुभवोस्ति क्रोधे तदपि नेत्याह, दुश्चरं तपश्च वृथोत्सृजन्तीति मग्नः शिशोभारमिव, स्वपरार्थोपयोगाभावाद् वृथेति, त्रिकालगुणाः शीतोष्णवर्षाः, अतिशयेन तीर्त्वा पद ईश्वरनिर्मिते, एवं कामक्रोधाभावं भगवति दृष्ट्वा भक्तेष्टप्रार्थनस्वपौरुषवर्णनमिषेण स्तुतिरुक्ता ॥११॥

एवंज्ञानमचिन्त्यैश्वर्याज्ञानादिति तन्निराकरणाय स्त्रियो दर्शितवानित्याहेतीति,

SRI SUBODHINI: The stressful and testing nature of the “obstacles” are being described, with a view to make this knowledge clear. There are “innumerable” (thousands) obstacles. Of these, 6 “obstacles” are considered as important. These are described as “obstacles”, with succeeding severity and strength.

The Vedas declare that “desires” (Kaama) are comparable to an ocean (SAMUDRA EVAHI KAAMA). In other words, like it is very difficult to cross an “ocean”, in the same way, it is very difficult to “swim” across the “ocean” and reach the other side. “Desire” has eight different “natures or features” (Prakruti). The “antidote” available to fight against these “desires” are also considered as very difficult, and can make anyone “drown” in this ocean by themselves. To make them come under one’s control is also very difficult, and different. Those persons, who have no “device” to cross this ocean (i.e. not under their own control), how can they hope to reach the other shore of this ocean? These “desires” do not affect those persons, who are able to “put up and tolerate” them for a long time.

Comparing the natures of “desire” and “anger” it is said that the person, who is deeply involved in the seeking

the fulfillment of his “desires” is able to attain the enjoyment of his worldly pleasures, through his senses. But the person who gets “anger” does not enjoy even these “worldly” joys/pleasures. This person is able to avoid “sorrow” through the demise of his “enemy”, (i.e. on whom he is angry!) but he does not attain any type of pleasure or joy — as anger always leads to sorrow and gives the result of “sorrow” only! In fact, a person who lacks “discrimination”, (Viveka) and is “egoistic”, experiences severe sorrow (i.e. he suffers more).

An “angry” person has very little “tolerance” or “ability to put up with” unpleasant happenings. Anger has the enormous strength to bring the “person” come under it’s total control! Anger is really very petty, and an angry person cannot remain fixed in his “spiritual practice” or “activities”, whether he is in the “ordinary” (Pravaaha) or “orderly” (Maryaada) path. The primary reason for this is, that anger destroys the “discriminating faculty of what is right and wrong” instantly! In view of this, the angry person can get “drowned” even in small “puddles” (i.e. they do not need the “ocean” at all).

In this way, “desires” are pertaining to the “body” and “anger” pertains to “words”! A person with “desires” does enjoy his pleasures, as per the “orderly” nature of things. But an angry person is denied even this! An angry person’s “penance” is a burden to himself — neither beneficial to him or to others! His penance becomes wasteful indeed!

Up to now, the celestial deities like cupid and others did not have the knowledge about the “limitless and unthinkable opulence” (Aishwaryam) of our Lord at all. With a view to destroy this “ignorance”, our Lord who

is "all-pervasive" (Vibhu), manifested from Himself, very beautiful ladies, adorned with exquisite ornaments. The purport of this is being explained by our Sri Mahaprabhuji, through the following Karikas.

स्त्रीभिः कामजयो यस्य क्रोधस्याप्यर्चनेन हि ।

उत्कर्षाधायकत्वेन ह्युभयोरित्यचिन्त्यता ॥१॥

KĀRIKA 1 Meaning: "Our Lord Sri Nara Narayana were not attracted by the dancing, smiles and eager "looks" (vision) of these celestial damsels. In other words the "army of desire" (cupid) could not attain their objectives, and in this way, our Lord got victorious over "desires" (Kaama). In spite of these "inappropriate" actions done by cupid and others, our Lord did not get anger at all. Instead our Lord welcomed and greeted them, with love only! This showed our Lord's glory and noble nature. Our Shri Mahaprabhuji says here that THE GLORY OF BOTH OF THESE ACTS OF OUR LORD IS BEYOND THE KEN OF IMAGINATION OF ANYONE! I.E. NO ONE CAN REALLY UNDERSTAND OUR LORD'S GLORY, GRACE AND LOVE!"

इति प्रगृणतां तेषां स्त्रियोत्यभ्युतदर्शनाः ।

दर्शयामास शुश्रूषामर्चने कुर्वतीर्विभुः ॥१२॥

VERSE 12 Meaning: "In this way, the celestial deities were rendering their "praise", when our Lord, who is omnipotent and all-capable, through His supernatural powers, created and manifested wonderful ladies, who were more beautiful, well dressed and decorated with special ornaments and attractive embellishment. On their manifestation, these ladies prayed to our Lord, "Oh Lord! please give us your order!" On getting our Lord's "orders", they got busy in rendering service to cupid and others."

श्रीसुबोधिनी: तेषां सतां तेभ्य इति वा, तेषामेव सम्बन्धिन्य इति वा, अण्डान्तरस्थाः, अन्यथोर्वशीदानमनुचितं स्यात्, कामादीनामपि विवेकविस्मारकत्वेनात्यद्भुतत्वं, अत्यद्भुतं दर्शनं यासां ताः स्त्रीः, अर्चने कामादीनां पूजायां स्नापनादौ, ननु तूष्णीम्भावेनापि सर्वसिद्धौ किमित्येवं कृतवानित्यत आह, विभुरिति, समर्थस्य हि सर्वैः सह क्रोडनं, तद्वदित्यर्थः ॥१२॥

SRI SUBODHINI: Our Lord Sri Nara Narayana, now created more beautiful and accomplished ladies, through their supernatural powers. These ladies were, indeed, connected with the celestial deities only. If this was not so, it would not have been appropriate to give Urvashi, in "charity" to the celestial deities! These ladies created by our Lord were very wonderful. The reason for this is that, these ladies, had now managed to destroy the "discriminating" faculties of cupid and all others too! This created "infatuation" (Moha) in their minds! These ladies now looked brilliant and were shining like Goddess Laxmi (i.e. as though Goddess Laxmi herself has come into this Universe, having taken these forms). Hence, how come, these celestial deities were able to accept worship and service from these "divine" ladies? This was made possible, because our Lord was keeping quiet, and as He is also omnipotent (Vibhu). The Lord had to exhibit His supernatural glory, with a view to destroy their "ego"!

ते देवानुचरा दृष्ट्वा स्त्रियः श्रीरिव रूपिणीः ।

गन्धेन मुमुहुस्तासां रूपौदार्यहतश्रियः ॥१३॥

VERSE 13 Meaning: "On getting the "Darsan" of these divine beautiful ladies, who resembled Goddess Laxmi, the "brilliance" of these celestial deities, who were

followers of Indra, was lost through their “divine “form” and “nobility”! They got now totally “infatuated” through the enchanting divine “fragrance” of these ladies!”

श्रीसुबोधिनी: अदेयदानं वक्तुं तदपेक्षामाह ते देवानुचरा इति, इन्द्राद्यन्तःपुरस्त्रीदर्शनेपि मोहाभावाय, एतादृशोपि सर्वजगत्श्रियो मूर्तिमत्य इव ता जाता इति तासां पद्मकिञ्जल्कगन्धानां गन्धेनैव मोहं प्राप्ताः कुतः पूजाज्ञानमित्यर्थः, श्रीरिति द्वितीयाबहुवचनं, गन्धेनैव यत्र मोहः किम्पुनः स्पर्शनादिभिरितिभावः, लोलुपतां वक्तुं विशेषणान्तरमाह, तासां रूपौदार्याभ्यां हता श्रीर्येषामिति, उत्तरसम्बन्धे षष्ठ्या अलुक्, श्रीद्विविधा, कान्तिर्धनं चेति, रूपेण कान्त्याधारेण कान्तिनाशः, औदार्येण च धनस्य, औदार्याभावे धनं शिलावत्, अथ वा, रूपस्य यदौदार्यं तासां रूपसन्निधिमात्रेण सर्वे रूपवन्तो भवन्तीति पूर्वकान्तेर्नाशः ॥१३॥

SRI SUBODHINI: The Lord had decided to give in “charity” these newly created ladies, to these celestial deities, on a “permanent” basis! These celestials had seen the ladies of the harems of various important celestial deities, like Indra and others. Due to this, these celestials should not have got “infatuated” by seeing these newly created divine ladies! But, these divine ladies were now looking as though Goddess Sri Laxmi has come down taking Her most beautiful form! Due to this, they got infatuated through the “fragrance” of the holy parts of their “bodies” only! As they were totally “infatuated”, how can they ever know or feel about the service and worship rendered to them, by these divine ladies? What would have been their “state”, if ever they were to achieve “relationship” with their entire self (of the divine ladies), when they had already got fully “infatuated”, through the mere “fragrance of their bodies” only? In this way, arising out of the extraordinary “forms and nobility” of these

divine ladies, the celestial beings, now lost their brilliance, beauty and enchanting abilities!

The divine power of our Lord of "Shree" (wealth = Goddess Mahalaxmi) is of two kinds. (1) The form (brilliance and beauty) and (2) wealth (generosity and nobility). The celestial beings, who had come to "infatuate" our Lord, now lost their own brilliance, through the beauty and brilliance of "Shree" of our Lord, as expressed by these newly created divine ladies! Through their noble generosity, these divine ladies, destroyed their "pride" of "wealth". IF GENEROSITY IS ABSENT, WEALTH IS LIKE A "STONE" ONLY (USELESS AND WASTE). Through generosity and nobility of one's "form" (Roopa), the "forms" of those situated nearby also become specially more "beautiful"! in this way, the "brilliance" of these celestial beings, in the first instance, got "lost" (destroyed), as they were near the divine ladies created by our Lord.

तानाह देवदेवेशः प्रणतान् प्रहसन्निव ।

आसामेकतमां वृद्ध्वं सवर्णां स्वर्गभूषणाम् ॥१४॥

VERSE 14 Meaning: "It looked as though, our Lord Sri Nara Narayana, who is the supreme Lord of all others, including Indra, was smiling and prostrating to them! He now began to tell them, "From among these divine ladies, please choose and take anyone, who is appropriate for the celestial region (ways of life) and who can be treated and hailed as an ornament for the heavens!"

श्रीसुबोधिनी: तेषामभिप्राय ज्ञात्वादेयमपि दत्त्वा नित्याह तानिति, अधिकाराभिनिवेशं दृढं मत्वा सन्तुष्ट इव ददातीति देवानां देवा इन्द्रादयस्तेषामीश इति, उर्वश्यापीन्द्रस्य भोगः, अतोपकारिभोगपर्यवसानान् न दद्यात्, तेषां दोषाभावमाह प्रणतानिति, मोहमपि प्राप्य ता न पश्यन्ती-

भीत्यर्थः, अत एव द्रष्टुमपि योतान् दृष्ट्वा जातमपि हास्यं
दोषाभावायोपसंहृतमित्याह प्रहसन्निवेति, भवतामिन्द्रस्य चोपकाराय सवर्णां
स्वर्गभूषणामिति, समानो वर्णो यस्या इति पञ्चमी ॥१४॥

SRI SUBODHINI: Our Lord Nara Narayana having realized the liking of their hearts, gave away "that object", which usually is not given away! The Lord realized, that the celestial beings were deeply desirous of having the association of the divine ladies created by our Lord. Due to this, our Lord gave away these ladies, with great cheerfulness and joy! Why? OUR LORD IS THE SUPREME LORD OF ALL OTHER LORDS AND DEITIES. AND, IN THIS WAY, HE WAS ALSO THE LORD OF INDRA! The Lord thought that, He should fulfill the desire of His servant viz. Indra! The divine lady Urvashi will make Indra happy. Is it not said, that one should not offer objects of enjoyment to those, who have really offended and behaved inappropriately? Answering this, it is said, that the Lord had determined, that Indra was no longer an "offender" (i.e. blemishful), as he had done prostrations to our Lord, and had also become humble and contrite! Now, all these celestial beings were not "seeing" the divine ladies, created by our Lord, despite getting infatuated to them. In fact, they got afraid of them. Due to this, the Lord decided, that they have now become "blemish free", and He began to laugh out and smile. This smile of our Lord indicated the complete eradication of their offences and blemish. The Lord told them, "For your sake, and for the sake of Indra, please take someone, who is celestial by nature, and also appropriate to increase the brilliance and beauty of heaven". In this way, our Lord gave His order!

ओमित्यादेशमादाय नत्वा तं सुरबन्दिनः ।

उर्वशीमप्सरःश्रेष्ठां पुरस्कृत्य दिवं ययुः ॥१५॥

VERSE 15 Meaning: "The celestial beings accepted the order of our Lord by chanting "OM". They prostrated to our Lord Badrinarayana and having accepted Urvashi, the "best" among the divine ladies, (Apsara) they went back to heaven."

श्रीसुबोधिनीः अत्यनुभावप्रवृत्तिं वक्तुं हेतुमाह ओमिति, ओमित्यङ्गीकारे, आज्ञामादाय, नमनेन सेवकत्वख्यापनं, दत्तग्रहणे कीर्तिख्यापने च हेतुर्बन्दिन इति, अप्सरत्वमेतेषां सुखाय ॥१५॥

SRI SUBODHINI: With a view to explain their very special "experience and realization", they chanted, "OM" by way of accepting the "order" of our Lord — they wore this "order" on their heads! — They prostrated to our Lord and accepted their "servantship" to our Lord! In this way, through the "gift" given by our Lord, and through the "fame" attained by them, they became the "servants bound to our Lord" for all times. The divine nature of Urvashi was intended to provide happiness and joy to all these celestial beings.

इन्द्रायानम्य सदसि शृण्वतां त्रिदिवौकसाम् ।

ऊर्चुर्नारायणबलं शक्रस्तत्रास विस्मितः ॥१६॥

VERSE 16 Meaning: "The celestial "army" of cupid (Kaama), prostrated to Indra (in the heaven) and described in a detailed and forceful way the power and brilliance of our Lord Sri Nara Narayana! This was heard by all the celestial beings. Indra also heard this, and became afraid and anxious along with astonishment."

श्रीसुबोधिनीः अनुभावमाहेन्द्रेति कामादिजयो वशीकरणं, इन्द्रादिमानभङ्गश्चेति बलं, तत्रासेति भयं, यथासुखं करिष्यतीति चरित्रेण

विस्मयः ॥१६॥

एवं देवविस्मापनं नारायणचरित्रमुक्त्वा क्रमेणोपकारानुसारेण सर्वावतारान् सङ्क्षेपत आह यावदध्यायसमाप्ति।

SRI SUBODHINI: The servants of Indra came back to heaven, and began to speak about the glory of Sri Nara Narayana. In the open Assembly, they spoke loudly and forcefully, that our Lord Sri Nara Narayana “got victorious over us” in clear terms! In comparison to the Lord, we could not even stand even for sometime! i.e. we are “nothing” in His presence! And, we could not do anything to Him, as all our efforts got failed! Not only this, the Lord, in turn, with His power and brilliance, made all of us, come under His control (i.e. to His side). Through this action, the “pride” of our master Indra and others was also humbled! The Lord is of such glorious stature! Listening to this, Indra got afraid and realized also, that he can now onwards do all his actions, in a comfortable way (i.e. there is no threat to his position). Having thought like this, he got surprised too!

In this way, after describing the story (event) of our Lord Sri Nara Narayana, which had put all the celestial beings in utter amazement and surprise, now, up to the end of this chapter, step by step, in a summarized manner, as per the needs of the situation, all the “incarnations” of our Lord are being described.

हंसस्वरूप्यवददच्युत आत्मतत्त्वं दत्तः-

कुमार ऋषभो भगवान् पिता नः ।

विष्णुः शिवाय जगतां कलयावतीर्णस्तेनाहता-

मधुभिदा श्रुतयो हयास्ये ॥१७॥

VERSE 17 Meaning: "Our Lord is Achyuta! (The Lord, who has no decline of any sort, even if He takes incarnations in "low or high" forms!) He took the incarnation as a swan. He also took the incarnations as Lord Dattatreya, the Sanakaadi brothers and our father Sri Rishabhadeva. These "incarnations" were taken by our Lord Vishnu, with a view to confer welfare on this Universe, by manifesting His power of Jnana (knowledge). Our Lord only, exhibiting His power of action and knowledge, incarnated as Lord Hayagreeva and brought back the Vedas, after killing the demons Madhu and Kaitabha!"

श्रीसुबोधिनी: तत्र क्रियापेक्षया ज्ञानस्य प्राधान्यं तत्रापि प्राथम्यं सनकादीनां तेन प्रथमं हंसेति हंसचरित्रं त्रयोदशाध्याये स्पष्टं, तथान्यान् प्रमाणपर्यन्तानाहाच्युत इति, सर्वस्वरूपेष्वपि स्वरूपाप्रच्युतिः, **आनन्दरूप एव तत्तदाकारं प्रदर्शयतीत्यर्थः**, अवददच्युत आत्मतत्त्वमिति पूर्वार्धे सर्वत्रानुषङ्गः, हंसदत्तात्रेयसनकुमारऋषभा, ज्ञानकलावतीर्णाः, तृतीयपादस्य सर्वेष्ववतारेष्वनुषङ्गः, फलवाक्यस्य कलयेति, ज्ञानशक्त्या क्रियाशक्त्या वा, जगतामिति त्रिलोकस्थितानां तत्तदुपकारसिद्ध्यर्थं बहुवचनं, अवतारास्त्रिविधाः सहजरूपाः समागताः शुद्धसत्त्वशरीर आविर्भूताः स्वत एवेति च, तत्र पुरुषशरीरे नारायणः स्वतः शरीरे च तदन्ये शरीरे कृष्णः स्वतः ऐक्यमभिमाने, आधाराधेयभावो निरभिमाने, हंसस्त्वानन्दमयः प्रियशिरस्त्वादिरूपः, हंसस्येव स्वरूपमस्यास्तीति **हंसस्वरूपी**, अतोस्य भिन्नतया निर्देशः, ततश्चत्वारः, **कुमारस्यावेशेष्यवतारतुल्यत्वं**, ऋषभे विशेषमाह **भगवान् पिता न इति**, षड्गुणैश्वर्याविर्भावो भगवन्मार्गप्रवर्तकश्च, "अजनाभं नामाभ्यनर्षदि" त्वैश्वर्यं परिपालनं वीर्यं "शतकृत्व" इति धर्मो वा, "जनपद" इति यशः, "जयन्त्यामि" ति श्रीः, "नायं देह" इति ज्ञानं, "ग्रहगृहीत इवे"ति वैराग्यं, अस्मज्जननं भगवन्मार्गः, तेनेति सहितस्तृतीयपादोग्रिमचतुर्षु ज्ञानप्राधान्येन वेदोद्धरणं हयग्रीवे मधुकैटभवधो वेदोद्धरणं च चरित्रं, कर्णाभ्यामुत्पद्यमानौ शब्दमिन्द्रियमन्तर्भाव्योत्पन्नौ, तद्वधेन तदुदरात् स्वखे

निवेश्याहताः श्रुतय इत्यर्थः, मधोरेव ग्रहणं प्रकृते ज्ञानोपयोगाय, प्रपञ्चस्य मधुत्वं, कीटानामपीन्द्रगोपादीनां भा ययेति तामसी माया, तस्यामुत्पन्नः कैटभः प्रवाहपोषक इति तद्वधे मर्यादासिद्धिः ॥१७॥

SRI SUBODHINI: "Jnana" (knowledge) is considered as more important and valuable than "action". The Sanakaadi brothers are considered as very important among the "Jnanis". The story of our Lord's incarnation as the "swan" has been very clearly described in the 13th chapter. All other "incarnations" of our Lord are also being described. **OUR LORD IS HAILED AS "ACHYUTA" – AS, IN SPITE OF TAKING ENDLESS TYPES OF FORMS, HE DOES NOT SUFFER ANY "DECLINE" IN HIS ORIGINAL FORM! HE ALWAYS REMAINS FULL AND TOTAL. AT ALL PLACES, AND THROUGH ALL FORMS, OUR LORD CONFERS "BLISS" (AANANDA) ONLY! HE SHOWS HIS LIMITLESS BLISS ONLY IN THOSE "FORMS" IN WHICH, HE APPEARS! That is why, our Lord is hailed as "Achyuta" – as He is the principle of "Aatma". We have always to realize this truth!**

The swan, Lord Dattatreya, the Sanakaadi brothers and Lord Rishabhadeva – these 4 incarnations are of our Lord's part of "Jnana" (knowledge). The divine part (Kalaa) of our Lord consists of two parts viz. (1) Power to do action (Kriyakalaa) and (2) power of knowledge (Jnanakalaa). Our Lord, whenever He takes any incarnation, confers only welfare and auspiciousness to the entire Universe. The incarnations also are of three kinds. (1) Natural incarnation (birth etc.). (2) Manifesting Himself in the body of pure Satwa and (3) manifesting Himself directly, as an incarnation.

Among these, Sri Narayana is the primordial Purusha (the supreme person). In this way, the Lord manifests Himself in bodies of "pure Satwa" also! He also manifests as Lord Dattatreya with a "body". But our Lord Sri Krishna manifests Himself without a "body" etc. When our Lord manifests Himself with Satwik quality in a body, then He does not consider His body as different from Him, as he has the united vision of both! (i.e. He regards both as one).

He who has no pride has the realization of the basis (Aadhar) and the "incarnated one" (Aadheya). The Lord's incarnation as the "swan" (Hamsa) was full of "bliss" (Aanandam). His head etc. symbolized "love". As our Lord took the incarnation as the "swan", and due to this, He is hailed as of the "form of a swan" (Hamsa Swaroopa). Hence, this particular incarnation has been specially described.

After this, there are 4 other incarnations of our Lord's power of knowledge. Here, Sanakaadi brothers have been described to be like (similar) our Lord's incarnations, as these brothers have given instructions on "knowledge" (Jnana), due to the ingress of our Lord's power of "knowledge" into them!

On our Lord Rishabhadeva, it has been said, that "Lord Rishabhadeva is our father, in whom our Lord's 6 virtues have got manifested. Due to this, our Lord became the progenitor of the "path towards" our Lord. Lord Sri Rishabhadeva has caused rain to be showered and famines averted, many times, through His power of "opulence" (Aishwaryam) in the Ajanaabha territory! He had saved all the people, from the scourge of famines etc. Through this, our Lord, during this incarnation, had

exhibited His quality of "Veeryam" (valour)! He had great love for His subjects, and had also given birth to 100 sons, and respectively, through these two actions, He had exhibited the qualities of "Yash" (fame) and "Shree" (wealth)! By practicing intense "Yoga", our Lord had manifested His virtue of "detachment" (Vairagyam) too! In this way, our Lord Rishabhadeva was invested with the 6 virtues, and He also became the father of these 9 Mahayogis. Through all these actions, our Lord Rishabhadeva became the progenitor of the path towards attainment of our Lord (Bhagawad Maarga).

Lord Vishnu, has taken so many other incarnations also, through the powers of "Jnana" and "Kriya" (knowledge and action).

The incarnation of our Lord as Lord Hayagreeva (horse-man form) is paramount for Jnana or knowledge. Through this incarnation, our Lord saved the Vedas by destroying the demons Madhu and Kaitabha. These two demons had hidden the Vedas in themselves, and our Lord Hayagreeva redeemed the Vedas, after destroying these demons. In this demon Madhu, there was a demoniac quality, that he would make the Jeevas forget and turn away from the real "bliss" of our Lord, after enchanting them with "bliss" of the material objects of this world, although really, there is no "bliss" at all in any of the material objects! In this way, this demon had the capacity to show "bliss", when it is not really there! By destroying this demon, our Lord has given the instructions to the "Jeevas" that, **THERE IS NO "BLISS" (RASA) IN THIS UNIVERSE! DEVOTEES SHOULD NOT GET ATTACHED TO THESE PLEASURES OF THIS UNIVERSE!**

The demon Kaitabha looked as though he was originated through a petty demoniac "illusion" (Maya) power — like the fire flies, having a little but, temporary brilliance — This demon protects this worldly life of births and deaths! This demon was killed by our Lord Hayagreeva. Through this, our Lord took away (i.e. removed) the attachment of true devotees of our Lord for worldly ties and attachments, which they develop, while they flow in this river of life (Samsaara). Lord Hayagreeva protected and redeemed the Vedic Dharma (way of life). In this way, this incarnation of Lord Hayagreeva also is with the predominant emphasis on "Jnana" (knowledge) and "action", (Kriya) and through this, this entire world was benefited!

गुप्तोप्यये मनुरिलौषधयश्च मात्स्ये-

क्रोडे हतो दितिज उद्धरतोम्भसः क्षमाम् ।

कौर्मे धृतोद्विरमृतोन्मथने स्वपृष्ठे-

ग्राहात् प्रपन्नमिभराजममुञ्चदार्तम् ॥१८॥

VERSE 18 Meaning: "Like our Lord resuscitated the Vedas, through His incarnation as Lord Hayagreeva, in the same way, our Lord resuscitated the Vedas, again, during His incarnation as the "fish" (Matsyaavataar). When the great deluge took place, after the 8th aeon of Manu, as per the will and desire of our Lord, our Lord saw that this earth, all the authorities of this world, and the various types of seeds (for the origination of everything) will be destroyed through this flood. He thought it very important to save all these, from total destruction, caused by this great deluge (Pralayam). The Lord, with a view to save Manu, his wife, Ila, the medicines and the Vedas, took the incarnation of the "fish". As this deluge was

caused through the will and desire of our Lord, it would run for considerable time! Due to this, this incarnation also lasted for a long time! There was no "blemish" attached to any of the "Leelas" enacted by our Lord, after the deluge, which happened at the end of the aeon (time) of 8th Manu".

श्रीसुबोधिनी: प्रतिपादमवतारानाह द्वाभ्यां, वेदोद्धरणसाम्यान् मत्स्यमाह गुप्त इति, अप्यय ऐच्छिकप्रलये, मनुरिला औषधयश्च, चकाराद् वेदा हयग्रीवासुरवधं कृत्वा आहताः, बहुकालप्लवन इच्छायामयमवतारः, इच्छयैव प्रलयः अष्टममन्वन्तरानन्तरं पुष्टित्वाददोषः, पृथिव्यग्रिमाधिकारी बीजानि च सम्पादनीयानि च पतन्तीति तथा कृताः, अस्मिन् मन्वन्तरे कृष्णावतारादलौकिकाधिकांशं बहुकालं तथा ज्ञानोपदेशः, भूमिसाम्यायात् तदनन्तरं वराहः, दितिजो हिरण्याक्षः, तृतीयस्कन्धषडध्यायकथात्र, अत एव भूम्युद्धारो गौणः, अम्भस इति न कृष्णावतारवत्, मग्नोद्धरणसाम्यात् तदनु कूर्मः अमृतोन्मथनार्थं स्वपृष्ठ इति कालकूटवञ्चनादिदोशसम्भवात् पुष्ट्या त्वदोषः, एवं देहाभिमानरहितान् चतुरोवतारान् निरूप्य चतुर्थपञ्चमषष्ठमन्वन्तरावतारान् कार्यसमाप्तौ वैकुण्ठगतां निरभिमानसाम्येन वैकुण्ठादागतान् चरित्रेणाह, हरिर्गजेन्द्रं मोचितवान् "प्रपन्नार्तमोचन" मित आरभ्य पञ्चसु चतुर्थमन्वन्तरावतारचरित्रत्वेन गजेन्द्रस्य स्पष्टत्वात् पञ्चमषष्ठयोरग्रिमचरित्रमिति ज्ञायते, ग्राहस्य वैराग्यहेतुत्वादप्यादौ निर्देशः, प्रपन्नमिति, "सङ्ग्रामे च प्रपन्नाना" मिति वत्, पुष्टित्वाददोषः, अमोचयदिति वक्तव्ये सर्वकर्तृत्वा "दमुञ्चदि" त्याह, प्रपन्नमोचने "यस्य ब्रह्म च क्षेत्रं चे" ति विरुध्येतेत्यत आहार्तमिति, न हि त ओदनभूता आर्ताः ॥१८॥

SRI SUBODHINI: Due to the incarnation of our Lord Sri Krishna, in this aeon of Manu, there was supernatural "authority or deserving" nature. Our Lord did His instructions (Upadesa) of "Jnana" for a considerable time! For the sake of redeeming this "earth", our Lord took the incarnation of the great "boar" (Varaaha)

also! Hiranyaaksha, was born of mother Diti, and due to this birth, he was a demon. Here, the story of the 6th chapter of the 3rd canto of Srimad Bhagavatam is being told. Due to this, the redemption of mother earth is considered as “supplementary” Leela (in importance). Our Lord Sri Krishna had also relieved the burden of the wicked “Raakshasas” (demons) on this “earth” and the redemption of mother earth described here is not the same, as our Lord Sri Krishna’s “Leelas” towards this end! Here, the redemption of mother earth, which had got drowned in waters only, has been referred to.

After this, with a view to enable the churning of the ocean of milk (to get nectar — Amrut), our Lord took the incarnation of a “tortoise”, (Koorma) and held the huge Mandara mountain on his back! As the “backside” is associated with “Adharma”, (unrighteousness), our Lord had a purpose to be fulfilled with this action. He desired to show, that during this “Leela”, both the celestial beings and the demons will experience the poison, such as the “Kaala-koota”, and other mishaps. As our Lord has “Pushti” — grace and auspicious blessings — and no “blemish” of any type, He, through His compassionate grace, afforded protection and safety for all, who participated in this churning of the ocean! In this way, our Lord protected the cause of Dharma (righteousness).

After describing the 4 incarnations, wherein our Lord never had any “ego or attachment”, to his “bodies” (forms), the various incarnations taken by our Lord during the 4th, 5th and 6th aeon of Manu are being described. Here, our Lord comes down, from Sri Vaikuntam, without any ego or pride and goes back, after completing His intended “Leelas”!

Of all these “incarnations”, our Lord took the incarnation as “Sri Hari” in the 4th aeon of Manu. Our Lord came down from Sri Vaikuntam, and fought with a crocodile and saved Gajendra, who was suffering, and who had surrendered to our Lord! The crocodile was killed. The crocodile is symbolic (cause) for “detachment” (Vairagyam), and hence has been mentioned in the first instance. Like, our Lord had protected the surrendered devotees during the Mahabharata war, here also, our Lord protected Gajendra. As our Lord is always fully established in “grace”, there is no “blemish” at all for this action of our Lord. The word “Amunchat” has been used (instead of “Amochayat = released him) to denote that it is OUR LORD, WHO DOES EVERYTHING! The Vedas say, “YASYA BRAHMA CHA KSHATRA CHA” (He is Brahman and the sacrifice also) and our Lord’s “Leela” of saving Gajendra does not go against this saying of the Vedas, as Gajendra was in “distress” (Aartha) and an “Aartha” is not considered as an “oblation” (in a sacrifice).

संस्तुन्वतोब्धिपतिताञ् श्रमणानृषींश्च-

इन्द्रं च वृत्रवधतस्त्रमसि प्रविष्टम् ।

देवस्त्रियोसुरगृहे पिहिता अनाथा-

जघ्नेसुरेन्द्रमभयाय सतां नृसिंहे ॥१९॥

VERSE 19 Meaning: “Our Lord, who resided in Sri Vaikuntam, in another aeon, while riding on His Garuda bird, saved the monks and sages, who had fallen in the ocean! — As these monks and sages had surrendered to our Lord, due to their intense suffering and sorrow! OUR LORD HAS TAKEN A VOW TO SAVE AND PROTECT HIS DEVOTEES, WHO HAVE

SURRENDERED TO HIM! He caused the release of Indra, from the sin of killing a Brahmin! Our Lord saved from danger the celestial ladies, who were imprisoned by the demons for the sake of their enjoyment! **OUR LORD TOOK THE INCARNATION OF "NARASIMHA" (MAN-LION) AND PROTECTED HIS GLORIOUS DEVOTEE PRAHLADA AND KILLED THE DEMON HIRANYAKASIPU".**

श्रीसुबोधिनी: समिति, पञ्चममन्वन्तरावतारस्त्रीन् मोचितवान्, उत्तरपूर्वकाण्डस्थानिन्द्रं च, अब्धिपतितानिति कल्पान्तरत्वात् तिरोहितं, कश्यपेध्माहरणसमये, गोमूत्रपतितानिति केचित्, गजेन्द्र इव तेषामवस्था, गरुडेन नीयमानानां वा समुद्रे पातः चकारेण भेदः स्तोत्रकरणं च भिन्नतया समागत्यर्षीनुद्धृतवानिति, इन्द्रश्च तेनैवोद्धृत इति पुनश्चकारः, वृत्रवधे प्रतीकाराभावादासुरगतिं प्राप्तः, सोप्यागत्योद्धृत इति ज्ञातव्यं, षष्ठे मन्वन्तरावतारेमृतं पाययित्वा गते बलिनेन्द्रासने गृहीते देवेषु लीनेषु देवस्त्रियोसुरैः स्वस्वगृहे गुप्ताः स्थापितास्ताश्च तत उद्धृतवानित्याह **देवस्त्रिय** इति, एवं सदोषनिर्दोषजलात् तमसस्तदुपभोग्यत्वाच्च चत्वार उद्धृताः, निरभिमानिनं नृसिंहमाह, पूर्वत्र तथात्वाय हिरण्कशिपुपीडा सप्तमस्कन्धोक्तानुसन्धेया "सतामभयाय न केवलं" **प्रह्लादस्य मर्यादास्थत्वात् ॥१९॥**

SRI SUBODHINI: During the 5th aeon of Manu, our Lord of Sri Vaikuntam had redeemed three types of persons. Like the monks and sages, who were fully devoted to the earlier and latter parts of the Vedas (i.e. the portion of Vedas, dealing with "actions" and the one dealing with "cessation of actions" — Karma and Jnana) were redeemed by our Lord, as they had fallen into the ocean! Our Lord also released Indra from his "sins". The sages and monks, who had fallen into the ocean were the "seers of sacred Manthras" (Manthra Drashtaa). But it is said, that this power had disappeared from these sages. Some others say that the sage Kashyapa, once went to collect "Samidha" twigs from the forest. He saw the

sages and monks having fallen into a pool of cow's urine. Indra, laughed out at these monks and sages, making fun of their state! On seeing this, our Lord from Sri Vaikuntam, saved all of them from their plight! — although in a different way, for each of these monks and sages! During the destruction of the demon Vrithraasura, the sin of killing a Brahmin, (Brahmahatya) which had fallen on Indra could not be negated or removed. Due to this, Indra had to be born in a "Tamasik Yoni" (birth). His redemption from this plight was also done by our Lord from Sri Vaikuntam. This is indicated by the use of "Cha" (and) for the second time, in this verse.

When king Bali became Indra, then the proud demons, expressing their demoniac qualities, imprisoned the celestial ladies, for the sake of their pleasure! These orphaned ladies also were rescued by our compassionate Lord, from their danger and despair! In this way, four types of persons were redeemed by our "unconquerable" (Ajita) Lord! Lord Sri Narasimha, without any pride or ego, with a view to make virtuous devotees get courage and fearlessness, took His incarnation. He did not take this incarnation only for the sake of His devotee Prahlada! as Prahlada is considered as a devotee of the "Maryaada" path only!

देवासुरे च युधि दैत्यपतीन् सुरार्थे-

हत्वान्तरेषु भुवनान्यदधात् कलाभिः ।

भूत्वाथ वामन इमामहरद् बलेः क्षमां-

याच्चाच्छलेन समदाददितेः सुतेभ्यः ॥२०॥

VERSE 20 Meaning: "Whenever wars broke out, during all these aeons of Manu, between the celestials and the demons, at each and every time, our Lord, for

the sake of conferring benefits to the celestials, took incarnations with His various divine "parts", (Kalaa) and destroyed the rulers of the demoniac forces. He, in this way, protected all the "worlds", in the three Universes! The Lord, as "Vaamana" protected the sons of mother Aditi by using a "ruse" to conquer king Bali, and get back the "heaven for him!" (for Indra)

श्रीसुबोधिनी: मन्वन्तरावतारानाहार्धेन देवासुरे चेति, सामान्यतः सर्वान्, विशेषतः पुनरर्धेन वामनं, सर्वेषु मन्वन्तरावतारेषु युद्धे दैत्यान् हत्वा पुष्टिस्थत्वाद् देवार्थे त्रिभुवनरक्षणं चरित्रं चकारादन्येष्वपि सङ्ग्रामेषु रञ्जितनयैरिव देवावध्यत्वज्ञापनाय पतीनिति, मन्वन्तरेषु भिन्नता चतुर्दशत्वं च ज्ञापितं कलाभिः षड्भिः, मन्वन्तरावतारेभ्यो विलक्षणं वामनचरित्रमिति भिन्नप्रक्रमायाश्च शब्दः, इमामिति सप्तममन्वन्तरे यस्तु मत्स्यकृतः प्रलयः स कल्पान्तरे, बलिना स्वर्गे हते वा, सर्वेषां बीजरूपेण स्थितिः पश्चादुद्गम इति मन्वन्तरारम्भोपि तदैव, बीजरूपधर्मावेशात्, पूर्ववत् कथा, हरणांशः स्वतो याच्चांशो दाने, पुष्टित्वाददोषः, मातृनाम्नासामर्थ्यं स्वतः, वामनस्यैव वृद्ध्या त्रिविक्रमत्वाद् वामन इत्युक्तमवतारनाम वा, न स्वरूपेण हता किन्तु बलिसम्बन्धेन, स्वत्वत्याजने याच्चैव हेतुः, याच्चामूलकत्वाद् दानस्य स्वार्थत्वाभावाच् छलं, "त्रिभिः क्रमैरसन्तुष्ट" इत्यत्र ब्रह्माण्डं तदावरणानीत्युक्तं, अदित्यासस्तपसा सन्तुष्टः, अस्मिन् मन्वन्तरे केवलं पुरन्दरस्यैव न प्राधान्यं पदत्रयस्य दानाभावादिमामित्युक्तम् ॥२०॥

SRI SUBODHINI: Through half verse, the incarnations done in the various aeons of Manu are told. After describing all the incarnations in a general way, in a specific and special way, through the other half verse, our Lord's incarnation as "Vaamana" (the celibate boy who came to "humble" king Bali) is described. Throughout all the aeons of Manu, our Lord had caused the destruction of demoniac forces, in their "wars" with the celestial forces and thus, ensured the protection of the three

Universes, for the sake of the celestials. The Lord did this due to His "gracious" (Pushti) nature! The syllable "Cha" (and) has been used to indicate, that our Lord had exhibited His grace and power, in all other "wars" too! He also made everyone realize, that the celestials cannot be destroyed at all — as He is their protector! The word used here viz. "The leaders or rulers" (Pateen) indicates the "rulers and leaders" of the demoniac forces!

With a view to show the different natures of our Lord's "Leelas", performed in each and every aeon of Manu, the reference is made to the "14 types", (of His Leelas) and is also further told, that, our Lord enacted all these "Leelas", through His main 6 types of "Leelas"! With a view to emphasize the exclusive nature of His incarnation as "Vaamana", there is the reference in this verse of the word "Atha", — to indicate the meaning of "now", as this remarkable "Leela" of our Lord is now going to be told. ("Atha" also means "Mangalam" or auspiciousness).

During the 7th aeon of Manu, on this earth, when king Bali had captured the "heaven", at that time, our Lord had "begged" king Bali for an act of "charity". Of course there is no "blemish" on the part of our Lord, as He is always "gracious", and the celestials lacked capacity to get back their lost "heaven" from king Bali. Here, our Lord has been described, as the son of "Aditi", and not as a "celestial being" (Deva). As our Lord Vaamana made His body into an "enormous" figure and through this, the Lord manifested His incarnation as "Trivikrama"! The name of the main incarnation is "Vaamana" only. He did not take back this earth for

Himself i.e. our Lord did not have any personal motive or desire. He made king Bali give up his hold on mother earth, for the sake of the celestials only! The Lord used His “begging” action only as a “ruse”, and not for getting a “charity” (Daana) for His own benefit!

Through the words “through three feet, He was not happy” — it is indicated, that the Lord measured this entire Universe and everything else! Through the “penance” of mother Aditi, our Lord had become pleased. The word “Emaam”, (all this) used here, indicates this entire earth too!

निःक्षत्रियामकृत गां च त्रिःसप्तकृत्वो-

रामस्तु हैहयकुलाप्ययभार्गवाग्निः ।

सोऽब्धि बबन्ध दशवक्रमहन् सलङ्क-

सीतापतिर्जयति लोकमलघ्नकीर्तिः ॥२१॥

VERSE 21 Meaning: “Our Lord, with a view to destroy the warrior family lineage of Haihaya, took the incarnation, with the form of Lord Parashurama, symbolizing the fire of “Bhaargava”! During this incarnation, our Lord made this earth bereft of the “warrior” class for 21 times! Then, our Lord took the incarnation of Lord Sri Ramachandra, and constructed the “bridge” on the ocean in a “supernatural” way. He destroyed the Rakshasa Ravana, along with his associates, and also the city of Lanka. In this way, there is victory to the consort of mother Seeta everywhere in this world, with His permanent, pure and exalted fame!”

श्रीसुबोधिनी: रामावतारमाह द्विरूपेण, तुशब्दादयमावेश इति केचित्, “क्षत्रक्षयाये” त्यत्रावतारप्रयोजनं स्पष्टं, भीतनिलीनपलायितादि-परित्यागादेकविंशतिवारमुद्गमः, तत्रापि पृथ्वी निःकण्टका कर्तव्येत्युद्यमः,

पुष्टिमार्गे स्थिता न मर्यादापालका इति मारणं दत्तात्रेयोपि पुष्टिस्थः, रामौ तु मर्यादायाः, ब्रह्मतेजसा क्षत्रिया उपसंहर्तुं शक्याः, भगवत्तेजसा वा, तत्र स्वयं भगवान् पालकत्वात् क्षत्रियान् न हन्ति अत आह भार्गवाग्निरिति इध्मसाम्यादेकविंशत्वं, देवलोकानां वा तावत्त्वाद् रक्षार्थमवतीर्णास्तावद्धारं, ततः परं भगवानवतरिष्यतीति भावः, गुणत्रयकार्यत्वात् त्रेधा विभागे सप्तधा भवति, यदोः “सहस्रजिच्छतजिद्धैहय” इति, यादवानामपि मध्ये हैहयोत्यमर्यादस्तस्य कुलनाशार्थमित्यग्निप्राकट्यार्थं वेणुस्थानीयतोक्ता मूलभूतं तेजो भगवद्रूपं भृगौ स्थापितमिति तदवतीर्णं भगवदवतारत्वेनोच्यते परशुरामो “वैष्णवं तेज आसाद्य समशाम्य” दितिसिद्धान्तः एवं वैलक्षण्यात् तुशब्दः, ये तु रूपकमाहुर्लौकिकास्ते, स इति रामः शब्दतो गृहीतः, रामोपि वैश्वानरावतार इत्यन्ये, तस्य चरित्रं पञ्चविधं, अन्या, लीला समुद्रबन्धनं रावणवधः सीतापतित्वं, सर्वोत्कर्षेण सदास्थितिः, चरित्रमात्रस्य पापनाशकत्वमिति, तत्र समुद्रबन्धनमलौकिकं, पुरोदाहराक्षसवधसहित-रावणवधोजेयत्वादमर्यादः, मुख्यपुष्टिः सीतापतित्वं, “स वै पतिः स्या” दितिन्यायेन च, जयतीती स्वस्य विकाराद्यभावेन सर्वदोषविवर्जितत्वं, अन्यस्यापि दोषदूरीकरणं चरित्रेण ॥२१॥

SRI SUBODHINI: Our Lord as “Sri Raama” has taken two types of incarnations. The syllable “Tu” (but) is interpreted by learned persons to describe, that the incarnation of Lord Parasuraama was an “ingress” incarnation of our Lord’s power. The main motive for this incarnation has been clearly indicated through the words “to make the world bereft of Kshatriyaas” (NIKSHATRIYAAM). These warriors belonged to the Haihaya family, and our Lord Sri Parasurama manifested Himself 21 times to destroy these wicked kings, who were “Adharmi” (unrighteous). These warrior princes were afraid of our Lord, and sometimes they ran away or hid themselves! At this time, our Lord did not destroy them. Only, when they did some wicked actions, our Lord

manifested Himself to kill them. In this way, the Lord removed the "thorns" in the form of these warriors from this earth, by putting enormous efforts!

When our Lord confers His "grace", then, He does not see whether He fulfills order or decorum! (Maryaada). Our Lord's incarnation as Lord Dattatreya is one of "grace" (Pushtistha). But, both the incarnations as Sri Parasuraama and Sri Raama are based on "Maryaada", (orderly) and through these two incarnations, our Lord protected "order" and "decorum" in this Universe. Hence, Lord Parasuraama killed all the Kshatriyas through the "fire of Bhaargava". The purport of mentioning 21 times is, that there are 21 types of "Samidha" (holy twigs) and hence, Lord Parasuraama destroyed the warrior princes, for 21 times! Alternately, the number of principal celestial deities is 21, and due to this, Lord Parasuraama protected the "brilliance" of the Brahmins for 21 times!

This Haihaya family (of the Yadavas) members were capable of conquering 100 and 1000 people at one time, and through this "pride" of power, these family members broke the code of conduct and behaviour of rules and proper ways of living! Due to these wicked and unrighteous reasons, through the manifestation of the fire of Bhaargava, all of these princes were destroyed. In other words the "brilliance" our Lord came to be invested (ingressed) into the sage Bhrigu, and this power of our Lord in sage Bhrigu got manifested as Lord Parasuraama, and caused the destruction of this family. After concluding this main task, through the "brilliance of Lord Vishnu", Lord Parasuraama became peaceful by Himself. Those who regard this story, and our Lord Parasuraama as

(2) By singing the virtues of our Lord's divine

"symbolic" only are "worldly minded only" (i.e. not really true devotees of our Lord).

Through the word of "Sri Raama", everyone considers that both the "Raamas" are one and the same, and few regard our Lord Sri Raamachandra, as the incarnation of the "fire of Vaishwaanara" of our Lord! In this way, our Lord Sri Raama's "Leela story" are of two kinds and there are various other types of "Leelas" also performed by our Lord, during this incarnation viz. (1) The joining of the ocean banks. (2) The destruction of Raavana. (3) The consortship of mother Sita. (4) Destroying the entire "gamut" of sins of everyone in a "total" manner, through His divine stories and Leelas. What are these "Leelas"?

(1) Through the construction of the "bridge" (Setu) on the ocean, our Lord's Leela manifests His "supernatural" (Aloukik) stature and power.

(2) The destruction of Lanka along with Raavana and his clan/associates is a "Leela" of a greater "dimension" than "Maryaada" (orderly), as this "Leela" brings out the "unconquerable" status of our Lord.

(3) By being the master and "husband" of Sita, our Lord has exhibited His "Maryaada", (devotion to orderly "Dhaarmik" life) as also His status as the "master of the entire Universe". Through this, He has manifested the strength of His grace (Pushti) also. A true master or husband (Pati) is without fear, through whose "refuge", everyone attained "fearlessness", and also were released from the fear of "time" (Kaala) and others.

(4) Our Lord's "status and stature" (Sthiti), has been the highest of everyone, in every way and at all times.

(5) By singing the virtues of our Lord's divine

Leelas and stories, the sins of everyone get destroyed, as our Lord is entirely "blemish free". Hence our Lord's blemish-free Leelas and stories, purify and sanctify all those who are "fallen" (Patita) i.e. who require our Lord's grace and compassion for the redemption of their sins.

भूमेर्भरावतरणाय यदुष्वजन्मा जातः-

करिष्यति सुरैरपि दुःकराणि ।

वादैर्विमोहयति यज्ञकृतेतदर्हान् शूद्रान्-

कलौ क्षितिभुजो न्यहनिष्यदन्ते ॥२२॥

VERSE 22 Meaning: "Our Lord Sri Krishna, who is "birthless" manifested Himself in the Yadava clan, with a view to destroy the "burden" on this earth! He will achieve glory and complete such stupendous tasks, which even the celestial gods will not be able to do!"

"Our Lord will manifest as Lord Buddha and condemn the Vedas, with a view to inspire indiscipline and lack of interest on the part of those, who will conduct inappropriate and undeserving sacrifices. Through this, these demoniac and non-deserving persons will give up the performance of sacrifices and other rituals. Later our Lord will destroy the demoniac and the Sudra kings in Kaliyuga" (through this, once again the Dharmik Yuga (aeon) will start functioning).

श्रीसुबोधिनीः शिष्टांस्त्रीनवतारानाह, कृष्णे सर्वावतारापेक्षया विशेषमाह, अजन्मा जात इति, गुणावतीतोप्याविर्भूत इत्यर्थः गुणवान् कदाचिज् जायेतापि, ननु बीजप्रयोजनाभावात् न कस्यचिदुत्पत्तिरित्य आह यदुषु भरावतरणायेति, यदुषु नवमस्कन्धे भक्तिरुक्ता, तद्बीजं मर्दनक्लेशभारहारयेति निमित्तं, दशमस्कन्धे प्रपञ्चितमेतत्, गुणातीतत्वे हेतुः सुरैरपि दुःकराणीति अपिशब्दात् तिर्यग्भिर्गुणिनामकार्यं करोतीति, अनेन चरित्राण्यनन्तानीति सूचितं,

बुद्धावतारमाह वादर्विमोहयतीति, वादैरिति बहवो वादाः साम्प्रतं सृष्टाः, अनर्हेषु यज्ञो मा गच्छित्वति, मतिव्यामोहव्यतिरेकेण न दृढप्रतीतिभवतीति, वादाः, विशेषेण मोहो विपरीते धर्मबुद्धिः, यज्ञकृते यज्ञार्थं स्वयमन्तर्हितो भगवान् यज्ञानन्तर्भावयितुमित्यर्थः, कोयं पुरुषार्थ इत्याशङ्क्याहातदर्हान् यज्ञानर्हान्, कलौ स्त्रीशुद्ध्यभावे कुण्डगोलकबाहुल्ये वादैरेव तन्निश्चयः, जारजातकस्यैव वेदवेदार्थयोरन्यथाबुद्धिरित्यर्थः, “त्रैगुण्यविषया” इति योगशास्त्रं, योगिनस्तु मर्यादां प्रवाहनिवृत्तय आहुर्गुणमयान् पुरस्कृत्य निर्गणान् करोतीत्यर्थः, अत एवायमेवार्थो “यावानि” त्यत्र विवृतः, अतः परीक्षार्थं वेदनिन्देति सर्वं सुस्थं, कल्किचरित्रमाह शूद्रानिति, क्षितिभोक्तृत्वमधमानां मा भूदिति वर्णाः कालव्यूह्यसत्त्वादिकृतास्ते क्रमशः कीर्यमाणाः शुद्धतमसा शूद्रपर्यवसायिनो भवन्ति, प्रान्तभागे कलौ हननम् ॥२२॥

SRI SUBODHINI: Through this verse, the remaining three incarnations are being described. It is also told that, in our Lord's incarnation as Sri Krishna, the highest virtues are manifested as this incarnation is considered as the “best” among all the incarnations of our Lord! Our Lord is “birthless” – even then, He has manifested Himself. our Lord is Nirguna – beyond all the three qualities. Even then, He has manifested Himself – as usually “birth” is taken only by those who are within the control of the three qualities of Satwa, Rajas and Tamas. No one gets “originated” i.e. born without the “seed” and a “purpose”! The root-cause (seed) for taking a birth is “Karma” (action). Our Lord Sri Krishna has no “Karma” as the cause for His “birth”! Even then, how come, He got born? He had no reason or purpose of His own (i.e. for His sake) to take this birth either! Even then, He took a birth, why? This aspect has been explained in the 9th canto. The cause for our Lord's incarnation (i.e. the “seed”) is the “devotion” (Bhakthi) of all the devotees. Moreover, mother earth was suffering

through the wicked depredations of evil minded persons. Mother earth was burdened with these wicked kings. Thus, the purpose of our Lord's incarnation was to redeem and destroy the burden of this earth. All this has been described in the 10th canto.

Our Lord's divine nature of being beyond the three qualities (Guna) was fully manifested through His enactment of such divine Leelas and stories, which even the celestial deities could not even think of doing! The Lord showed and exhibited such remarkable Leelas, through even manifesting Himself in "bodies" other than the "human" bodies. Through these Leelas, our Lord has exhibited, that His Leelas are limitless and immeasurable!

Now, a description of the Lord's incarnations as Lord Buddha is being done. That Lord Buddha, through various arguments, will give such an "instruction", through which, the undeserving and inappropriate persons, will desist from performing the sacrifices (Yagnas). The intellect of demoniac persons was attached due to association, to the performance of "sacrifices". Lord Buddha desired to change their intellect, so that, being essentially wicked persons, they would get attached to do the opposite and wrong actions. In this way, Adharma or unrighteousness will rule their intellect now! The Lord of sacrifices, now got, out of His own will and desire, disappeared from this world. What was the Dharmik action, which Lord Buddha did through all these? Answering this, it is said that, during the Kaliyuga, the human beings will not be deserving to do the various "sacrifices" prescribed in the Vedas. These unworthy persons will get married to women, and through this, "unplanned inter-mixture of castes" will take

Dharma is useless. But Dharma becomes firmly estab-

place resulting into the rituals regarding the sacrificial rites, and regulations will get violated (i.e. not properly observed). Due to this inter-mixing of castes, the meaning and purport of the Vedas will be wrongly understood. Despite this, these people, who have no authority to perform sacrifices, will continue to perform these. Hence, Lord Buddha gave this type of instruction and prevented these "non deserving" persons from performing the sacrifices.

As all the objects and materials are within the ambit and control of the three qualities of Satwa, Rajas and Tamas, the adepts in Yoga, with a view to get themselves released from the "flow" of this life of "births and deaths" (Samsaara), say, that it is necessary to pass through these "qualities", (Gunas), with a view to attain the state of being "beyond the qualities" (Nirguna). In the Gita, through the verse "Yāvaanartha", this thought has been described in detail. (This verse says that "of what use is a small portion of water, when one is surrounded by the ocean itself!) In view of this, Lord Buddha, with a view to conduct a "test" only, has condemned the Vedas. In reality truly sincere devotees will always regard the Vedas as Lord Narayana Himself. (VEDO NARAYANA SAKSHAAT) i.e. will regard the Vedas as our Lord only! Only those persons, whose intellect has become vitiated through the intermingling of castes will oppose the tenets and principles of the Vedas, through their arguments and conduct.

Now the Lord's incarnation as "Kalki" is being described. The Sudra kings, who are unrighteous and self-willed, will try to enjoy this earth. But, with a view to avert this, our Lord will take the incarnation as "Kalki", and destroy the "Sudra type" kings. Through the power

of Kaliyuga, true Brahmins and qualities of "Satwa" and all other auspicious features will gradually get destroyed. On seeing this despicable state, in Kaliyuga, our compassionate Lord, with a view to reestablish the Vedas, and the quality of Satwa (harmony) will manifest Himself as "Kalki", and will establish His glory and victory, after destroying the wicked kings!

एवंविधानि कर्माणि जन्मानि च जगत्पतेः ।

भूरीणि भूरियशसो वर्णितानि महाभुज ॥२३॥

VERSE 23 Meaning: "Oh, great warrior! In this way, our Lord, who is the "Swami" of the Universe, has many births and incarnations, as also many Leelas and actions! They are all limitless! His fame is also described everywhere in many ways!"

श्रीसुबोधिनी: उपसंहरन्त्येवंविधानीति, एवं सिद्धानि धर्मसंस्थापनप्रकाराणि, अनादिसिद्धो धर्मो जन्मना स्थिरो भवति कर्मणा चोपघातनिवृत्तिः, धर्मो जि जगत उत्तम्भकः, धर्मे रक्षिते रक्षितं जगत्, "स वै पतिः स्या" दितिन्यायाज् जगत्पतिः प्रकारेपि बाहुल्यार्थमाह भूरीणीति, तत्र हेतुर्भूरियशस इति धर्मार्थकाममोक्षभक्तिप्रपत्त्यादिषु, पुरुषार्थेषु स्थापकत्वेन भूरीणि यशंसि यस्य, तानि न केवलं गुप्तानि किन्तु वर्णितानि कविभिरित्यर्थात्, महाभुजेति क्रियाशक्तिप्राधान्यादुक्तविश्वासः ॥२३॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षित विरचितां एकादशस्कन्धविवरणे चतुर्थोध्यायः ॥४॥

SRI SUBODHINI: Now this description of our Lord's Leelas and stories is being concluded with this verse.

Our Lord's divine Leelas and stories, in this way, are always aimed at protecting "Dharma" (righteousness). Dharma is timeless. But Dharma becomes firmly estab-

lished with the Leelas and actions of our Lord. The divine Leelas and actions of our Lord averts the blows, which are aimed at the destruction of Dharma. "DHARMA ONLY CAN PROTECT THIS UNIVERSE. BY PROTECTING "DHARMA", THE SAFETY AND PROTECTION OF THE UNIVERSE IS ENSURED AUTOMATICALLY! He only can become a true master or "husband" (Pati), who is courageous i.e. without any fear. Through this "courage", these persons become capable of affording protection and security to all persons. OUR LORD ONLY IS THE REAL "PATI" (MASTER - HUSBAND). OUR LORD, WITHOUT ANY FEAR OF ANYONE, FOR THE SAKE OF PROTECTING "DHARMA", MANIFESTS HIMSELF IN VARIOUS TYES OF "YONIS" (BIRTHS) AND PROTECTS THIS UNIVERSE, BY PROTECTING "DHARMA"! HENCE, OUR LORD IS HAILED, IN THIS VERSE, AS "JAGATPATI" - THE MASTER AND HUSBAND OF THIS UNIVERSE! As the Lord is the protector of Dharma (and the three other goals of a human life), Bhakthi and also of the surrendered souls, our Lord's great "fame" and the "bliss", which a devotee can attain through the "blissful Leelas" of our Lord have been sung by poets and devotees, in a very clear way! "Oh, great warrior!" - this addressal has been made to emphasize, that the king had great physical prowess for action, and due to this, the king had great faith in these divine Leelas and stories of our Lord.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 4th chapter of 11th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-एकादशमस्कन्धं - पञ्चमोऽध्यायं ॥

SRI BHĀGAVATAM.

CANTO 11, CHAPTER 5

(2 VERSES ONLY)

For the welfare of all persons, in this Kaliyuga, instructions have been given to everyone, that they should serve and worship our Lord, and also sing and chant the holy names of our Lord. In other words, a devotee should follow the "five parts" of the spiritual wisdom (Vidhya) of Bhakthi (devotion to our Lord) as this "wisdom" will destroy the ignorance of attachment to the body. This is the subject, which is being explained in this chapter. Here, the first division dealing with the subject of "Brahmabhāva", (the attitude and mental oneness with Brahman) in the main topic of the liberation of the "Jeeva" is being concluded.

A devotee should keep a distance from those persons, who are against our Lord, and who advance "idiotic" theories about our Lord etc. These devotees should always be pure and reside only in those divine places, where our Lord's presence is there. They should sing the supernatural virtues and qualities of our Lord, and should serve and worship our Lord Sri Krishna only. This Kaliyuga is

considered as the "best" among the 4 "Yugas" (aeons). During this Yuga, by just singing and chanting the holy names of our Lord Sri Hari, a devotee will attain the same result, which he would have attained through "meditation" (Dhyaana) in the Satyayuga, or what he would have attained through the performance of sacrifices in Tretayuga or the result, which he would have attained through service and worship of our Lord, in the Dwaaparayuga!

For a one-pointed and totally dedicated and surrendered devotee, the control usually exercised by the call of daily and other types of "duties", on all others, is not present. Due to this, a true devotee of our Lord, pulls away his mind from the service and worship of all other deities, and fixes his spiritual mind only in our Lord and all the things/matters related to Him. He should take refuge in every way, only in our Lord, and be totally dependent on Him! By doing like this, this devotee gets freed from his "debts" owed to the celestial deities, ancestors (Pitrus), sages (Rishis), one's friends and others!

वक्ता श्रोता तथा वाच्यं त्रिभिरुक्तं विशेषतः ।

लोके सर्वत्राप्रवृत्तौ प्रामाण्यं कुण्ठितं भवेत् ॥१॥

अतस्तत्साधकोध्यायश्चतुर्थोऽयमुदाहृतः ।

देशकालस्वभावानां निर्धारक उदाहृतः ॥२॥

अस्यार्थो भगवद्देशो स्थित्वालौकिकगीतितः ।

निराकृत्यान्यथावादान् शुद्धः कृष्णं भजेदिति ॥३॥

KĀRIKAS 1, 2 and 3 Meaning: "Through the 1st, 2nd and 3rd chapters (i.e. in 3 chapters) a special description of the speaker, the hearer and the subject matter, which is worthy of being spoken, is being given. If these three factors are not made known to this world,

then, all these three factors will remain “stunted” and useless. To ensure, that these three factors do not become useless, and with a view to make them flourish, everywhere, this 4th chapter has been provided, in which the dialogue between Vasudeva and sage Naarada and the determination of place, time and “attitudes” (Swabhava) etc. have been clearly described.

The purport of all these is that the devotee, who is eager to attain liberation, should reside in a divine place, holy forest etc. He should also sing and praise the supernatural virtues and qualities of our Lord. At the same time, he should remove, from his mind, all the “opposing” (i.e. against our Lord) arguments/vies and worship and serve our Lord Sri Krishna only!

राजोवाच-श्लोक-

भगवन्तं हरिं प्रायो न भजन्त्यात्मवित्तमाः ।

तेषामशान्तकामानां का निष्ठाविजितात्मनाम् ॥१॥

VERSE 1 Meaning: “King Nimi told, “Oh! Mahayogis! Who are adept in the wisdom of Aatma! In this world, usually, people do not serve and worship our Lord Sri Hari, who is invested with the 6 qualities of opulence etc., and who is the destroyer of all sorrows. What is the fate of these stressed out persons, who have no peace of mind, whose desires know of no respite, and who have not been able to conquer their senses?”

श्रीसुबोधिनी: स्वभावविजयाय भ्रमवादान् निराकर्तुं पृच्छति भगवन्तमिति, सर्वेष्टसिद्धिः, हरिरिति सर्वानिष्टनिवृत्तिः, एतादृशमपि बाहुल्येन न भजन्ति, आत्मविदः सर्वज्ञास्तत्रापि भगवन्मार्गविदः श्रेष्ठा इतिसम्बोधनं, ज्ञानयोगाभवाय विशेषणद्वयं, का निष्ठा ? इह लोके परलोके वा किं फलमित्यर्थः, यद्यपि प्रवाहफलमेव फलमभजनमात्रे, “अपदोषतैव विगुणस्य

गुण" इति, परं प्रवाहस्थः किञ्चिज्ज्ञो न तिष्ठति निन्दामकुर्वाण इति प्रश्नः, नन्वत्रापि निन्दाया निषिद्धत्वात् नरकपात इति कः सन्देह इति चेत्, सत्यं, भगवद्भक्तान् विकर्मस्थान् मत्वा धर्मस्थापनार्थं तन्निन्देति प्रवाहफलमेव सेत्स्यतीति सन्देहः, अभजनयोग्यता हि निन्दया भवति, अशान्तकामत्वात् प्रवाह एव स्थितिः, अविजितेन्द्रियत्वात् निषिद्धकरणमपि, वैदिकत्वाच्च सन्देहः, अविजितेन्द्रियान् सकामानपि वेदस्तारयतीति मार्गान्तरस्थास्तु स्वभावत एव पतिता इति वैदिकेष्वेव प्रश्नाभिप्रायः ॥१॥

उत्तरमाह सप्तदशभिः, तेषां योगस्य तथात्वात्, सिद्धान्ता हि पञ्च, तत्र वैष्णवा, भजन्येव शैवा निन्दकाश्चेत् पाषण्डिनः, साङ्ख्ययोगयोर्निषेधः प्रश्न एव कृतः, अतो वैदिका अज्ञाश्चावशिष्यन्ते प्रवाहपतिता लोकचतुराश्च, तत्र प्रवाहपतितलोकचतुराणां गतिमाह द्वाभ्यां।

SRI SUBODHINI: King Nimi, with a view to conquer his "nature" (Swabhaava) had realized that a person should reject totally all the "views", which would cause "delusion" (Bhrama) in one's mind. That is why, he has asked this question. In the verse, the word "Bhagawantam" (of our Lord) has been used to indicate, that a devotee will attain all his desired goals and aims, through the worship done to our Lord i.e. BY WORSHIPING OUR LORD, WHATEVER IS DESIRED BY THE DEVOTEE IS BLESSED BY OUR LORD!

The holy name of our Lord as "HARI" has been used to indicate, that OUR LORD SRI HARI, WHO IS THE PARAMAATMA, ALWAYS DESTROYS COMPLETELY THE SORROW OF HIS DEVOTEES, OF EVERY TYPE! The purport of this is that, only through the worship and service of our Lord Sri Hari, a devotee can become fearless and anxiety-free and attain the joys and bliss of this world and of the other. Even then, many persons do not serve and worship such an omnipotent and compassionate Lord!

"As you are the knower of "Aatma", you are omniscient, (all knowing). As you are fully aware of the path of our Lord, you are also the "best and the highest" and due to this, you only are capable of removing my doubt. My question does not pertain to "Jnana" (knowledge) and "Yoga". You would have understood the nature of my question, by the appellations used by me to hail and honour you! Kindly, please tell me, out of your gracious compassion, as to what is the "result" (Phalam) attained by these persons, in this, and the other world? Though, a person, who does not do worship and service, definitely is dragged down by the "flow" of one's life! Imagine, there is a person in this world, who not only is devoid of worship and service to our Lord, but condemns those, who do worship and service to our Lord! There is another person, who does not worship our Lord, but does not also condemn those, who serve and worship our Lord. The latter person is not an ignorant person. The third category of persons are those, who have no qualities, but the only quality these persons have, is that they get rid of their "blemish". Here also, "condemnation" is negated as, anyone who "condemns" the service and worship of our Lord done by a devotee, attains the sojourn in "hell" (Naraka). Is there any doubt on this? If it is told, that the person, who does not condemn should get some good "result" (Phalam) and the persons, who "condemn" are not entitled to do service and worship of our Lord! Moreover his desires have not attained any "peace" at all i.e. he has still a lot many desires in his mind! Due to this reason, as he is caught up in the "flow" of life, he is not able to bring under his control all his "senses". This in turn, makes him do even prohibited actions (i.e. he does not hesitate to commit sins).

This applies to those devoted to the Vedas also (i.e. following the Vedic path) as the Vedas are capable of redeeming those, who have not been able to conquer their senses, and whose desires have not yet found "peace"! All others, who follow "non-vedic" paths are to be considered as naturally "fallen" (Patita).

The Yogi, Chamasa gives reply in 17 verses. His Yoga is of 17 types and there are 5 main principles. When the "Saivaite" (worshippers of Lord Siva) condemn the devotees of Lord Vishnu (and vice versa), then those who "condemn" should be regarded as "of bad faith" (Paakhandi). The negation of the Sankhya and Yoga systems have been made in the verse itself (i.e. in the question only). The remaining "ignorant" persons are only those, who follow the Vedic systems/ways. Those who have fallen into the "flow" of life are considered as "clever", and those persons are described through 2 verses. A description is done about their origin.

चमस उवाच—

मुखबाहूरुपादेभ्यः पुरुषस्याश्रमैः सह ।

चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः पृथक् ॥२॥

VERSE 2 Meaning: "Yogi Chamasa said, "When our Lord took the divine form of primordial Purusha, from His face, hands, thighs and feet, all the four castes and "Aashrams" (stages of life) got originated. But, as per the difference in the qualities of Satwa etc. the castes and stages in life and their duties/qualities became different and separate. Hence, as per this difference, these castes and those in the 4 stages in life have also got involved in the performance of their respective duties (tasks)."

श्रीसुबोधिनीः मुखेति न्यासवानप्रस्थ ब्रह्मचारिगृहस्था वर्णा इव, तथा सत्याश्रमस्थानां द्वैगुण्यं सत्त्वाद् ब्राह्मणा रजसा क्षत्रिया रजस्तमोभ्यां वैश्याः ॥२॥

इति श्रीभागवतसुबोधिनीयां श्रीलक्ष्मणभट्टात्मज
श्रीमद्वल्लभदीक्षित विरचितां एकादशस्कन्धविवरणे पञ्चमोध्याये
द्विश्लोकविवरणं (२) ।

SRI SUBODHINI: “From the holy face, hands, thighs and the feet of our Lord, all the four castes (Varna) and the stages of life (Aashrama) have got originated. The devotees with the Satwik quality viz. the Brahmin caste, the persons with the Rajasik quality viz. the warrior class, the third category of “Vaishyaas” (business and trading persons) who have the mixture of two qualities of Rajas and Tamas in them have all got originated. In this way, there are 4 stages in life viz. the celibate, the householders, the anchorites and the completely renounced (Sannyasi) persons. All of these got originated along with their own qualities, tasks and duties.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the first 2 verses of chapter 5 of 11th Canto of Shri Mahā Bhāgavata Purāna.

NOTE OF TRANSLATOR:

ONLY UP TO THE 2ND VERSE OF CHAPTER 5, SRI SUBODHINI COMMENTARY OF OUR MAHAPRABHU SRI VALLABHACHARYA IS AVAILABLE.

॥ श्रीः ॥

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

वृत्रासुर चतुःश्लोकी

VRITHRĀSURA CHATUSLOKI

"SRI SUBODHINI" COMMENTARY

By

SRI VITTALESA PRABHUCHARAN

AND

COMMENTARY BY SHRI GOSWAMI

PURUSHOTHAMJI MAHARAJ

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

INTRODUCTION TO “VRITRAASURA- CHATUSLOKI”.

Our Shri Mahaprabhuji has regarded, at all times, the holy Sri Maha Bhagavata Purana as our Lord Sri Krishna Himself.

In the 6th canto, with a view to manifest the real nature of this path of Bhakthi, the demon Vrithra prays to our Lord in four verses, for the grace of our Lord, in the form of the four essential “human” goals (Dharma, Artha, Kaama and Mokasha i.e. righteous life, wealth, fulfillment of desires and liberation).

As these verses were chanted by the demon Vrithra, these have come to be known as “Vrithraasura — Chatusloki” (the four verses of Vrithraasura).

Our Shri Mahaprabhuji, having realized his primary role as being the progressor or for the furtherance of the path of grace (Pushti) has given, the following “Kaarika” in which, he has explained this path and it's nature very clearly.

कारिका: पुष्टिमार्गे हरेर्दास्यं धर्मोऽर्थो हरिरेवहि।

कामो हरेदिदक्षैव कृष्णस्य चेदधुवम्॥

Meaning of Karika: "In this path of grace a devotee should become the servant of Sri Hari. This is the highest "Dharma" (Duty) and Sri Hari only is the highest "Wealth" also! In this way, A devotees, mind should get merged, at all times, on the service and remembrance of our lord Sri Hari only! This is the "Kaama" or "Desire, in this path of grace. To remain at all times, as the servant of our lord Sri Krishna, is the "Liberation" (Moksha) in this path of grace".

Shri Vittalesa Prabhucharan (Sri Gosainji) has described (see later for more details) that our Shri Mahaprabhuji has written the above "Kaarika" to explain the "entire meaning and principle" of the 4 verses of prayer (Chatusloki) made by Vrithraasura.

In this verse, it is said by our Shri Mahaprabhuji that: (1) It is the only duty of everyone in this path of grace to serve and worship our Lord Sri Krishna. This is "Dharma". (2) It is the duty again to regard our Lord Sri Krishna as the "highest wealth", (Artha) after giving up "the worldly and the Vedic" materials and wealth. (3) It is the duty to nurture a desire to do service and worship of our Lord Sri Hari (Sri Krishna), in one's mind. This is real "Kaama" or desire. (4) It is the duty to always remain as a "servant" (Daasa) of our Lord Sri Krishna, singing His Leelas, remembering His stories, in the company of other devotees of our Lord. This is "liberation" — as per our Shri Mahaprabhuji.

On the basis of the purport and true meaning of this "Kaarika", Sri Vittalesa Prabhucharan has made a full length commentary on the 4 verses sung by Vrithaasura.

It is said that, the true meaning of the 4th verse as given by our Sri Mahaprabhuji is very difficult to be

understood. Hence, the explanatory notes have been written by Goswami Hari Raiji, Goswami Vallabhji Maharaj and Goswami Sri Purushothamji.

In this way, in the coming pages, the commentary written by Sri Vittalesa Prabhucharan, and the explanatory note of Goswami Shri Purushothamji are given.

- VRITHRAASURA CHATUSLOKI -

It appears that our Sri Mahaprabhuji has written in one "Kaarika" (PUSHTI MAARGE HARERDAASYAM) the full purport and the entire meaning of the four verses rendered by Vrithaasura. Keeping this "meaning" in his mind, Sri Vittalesa Prabhucharan has written this following commentary — beginning with the following prayer (Mangalaacharan).

प्रसीदन्तु सदा रासलीलारसपयोधिषु ।

निष्कलंक कलानाथी भवद्वाचोस्मदीश्वराः ॥

Mangalaacharan — Meaning: "Oh Lord! Shri Mahaprabhu Vallabhādeesa! — symbol of our Lord's power of Vaishwaanara Agni (fire)! Your words are like the blemish-free moon, cruising on the ocean of Sri Mahabhāgavata Purana, which has explained the ten attributes of our Lord like creation, and also our Lord's "Leela" of Mahaa Raasa in it's fold! Our Lord, who is the controller of our inner mind, and who blesses us with the Jnana (knowledge) of the bliss of our Lord's "Leelas" — let Him become pleased with us!"

Our Shri Vittalesa Prabhucharan, has given this following "Kaarika" as an introduction.

पूर्वमिन्द्रं प्रति प्राह ततो भक्तयाग्रतो हरिम् ।

दृष्ट्वा तं प्रार्थयामास, पुष्टिर्दृष्टफला यतः ॥

KĀRIKA 1 Meaning: "Vrithaasura had spoken the following words, before he rendered his prayer, through the 4 verses. The words are "Oh Indra! You are the lowliest of the low charactered persons! You are standing before me, as my enemy! This is indeed very good. You are of the evil nature of killing even a Brahmin, your own Guru and your brother! Due to this, at this very moment, I will repay the debt, which I owe to my brother Viswaroopa, by shattering your heart, which is like a hard stone, through the sharp trident of mine! You, out of your desire to possess the "heaven", had made my brother, who was a Brahmin, the knower of Brahman, seer of sacred Manthraas (giver), Guru, sinless, a great devotee of our Lord, and having got initiated to perform a sacrifice as the chief conductor of your sacrifice (Aacharya) had instilled in him confidence and faith in you. But you have cut away his head, like a wicked cruel butcher would cut the head of the animals. Hence, you are now bereft of shame, wealth, brilliance, fame, compassion and other virtues. Through your wicked deeds, you have become deserving to be condemned as being worst than the most wicked "demons" (Rakshasas). Even after cutting your body through my trident, you will die only a very difficult death! No one will like to touch your "body", which has committed such heinous crimes! Due to this, your body will be eaten by vultures only, after your death, as no one will put your body to fire! Your companions, who are helping you in your wicked endeavors, will, of course, aim their weapons at me. I will pierce their necks also through my sharp trident. In this way, I will worship the Lord of all "Bhoots" Sri Bhairavas! But, Oh warrior! There is no certainty of win or loss in a battle. Hence, Oh Indra! If in this battle, you are able to shatter my

head and destroy my army, through the Vajra weapon, which you are holding, then, I will give this body of mine, as an "oblation" (Bali) to the 'Bhoots" (this can refer to the "Bhootagana" of Lord Siva, as also the primordial 5 principles). With this act of "offering" (giving gift) I will become debt-free and will attain the dust of our Lord Sri Hari, which is the "be all and end all" (i.e. everything) of the devotees of our Lord Sri Hari.

"Oh, king of the celestials! This "Vajra" weapon of your's is invested with the "brilliance" of our Lord Sri Hari. Why are you not aiming this Vajra weapon on me, as I am standing before you as your enemy? Oh king Indra! Do not have any doubt, like a prayer made to a miser is rendered ineffective, the blow from this Vajra weapon will not go ineffective. I am certain, that this "Vajra" weapon is invested with the "brilliance", as you have come here, as inspired by our Lord Vishnu only, after accepting His instructions. Hence, you should conquer me with your weapon, as only that "side" will eventually win, where Lord Vishnu resides or supports. In this side only Goddess Laxmi, victory, Shree (wealth) and other qualities are seen fully manifested."

After telling like this, Vritraasura tells his determined view as follows. He said, "Lord Sankarshana has given me the instruction of this type of path of Bhakthi (devotion). As per this advice, my mind is fully established in the lotus feet of our Lord Sri Hari. This demoniac body of mine will get cut, through your Vajra weapon, along with the "bondage" of my "Karma" (actions). Through this, I will attain the lotus feet of my Lord Sri Hari. It is also certain that OUR LORD ALWAYS ACCEPTS THOSE LOVING DEVOTEES AS "HIS OWN", WHOSE MINDS ARE TOTALLY ESTABLISHED IN HIS HOLY FEET!

Our Lord does not give them heaven, or the wealth of this earth or of the other lower regions – as “wealth” is usually, the cause for mutual animosity among everyone. It also originates wavering minds, anxiety, sorrow, conflicts and several types of stress and strain. Moreover, a person has to put enormous efforts to protect this wealth and make it grow! These efforts also produce only sorrow!”

“Oh Indra! It is our Lord only, who destroys the “efforts” of His devotees, aimed to attain the first three goals of Dharma, Artha and Kaama. i.e. OUR LORD HAS HIS OWN PLANS AND DECIDES THE DESTINY FOR HIS DEVOTEES (i.e. they need not put any effort for these, as the Lord will decide for them and also provide for them). This sort of Leela (action) of our Lord (destroying the “efforts” of His devotees done, aimed at attaining the three goals of human life) will be clearly realized and seen by the devotees, as having been caused by the “pleasure of our gracious Lord” and the devotees will accept all of them, as the “ANUGRAHAM” (blessings) from our Lord. THUS A DEVOTEE, HAVING SURRENDERED TO OUR LORD WILL ACCEPT EVERY EVENT IN HIS LIFE AS A BLESSING FROM OUR LORD. Considering this as a blessing due to our Lord’s grace, makes the devotees love only the lotus feet of our Lord – and nothing else! For this devotee, the “Darsan” of our Lord’s lotus feet is very easy. But for a person, who is desirous of attaining “heaven” (wealth etc.), this “Darsan” is impossible! “Oh Indra! You have the ego of “Indrahood”! You think that the “Heaven is mine only”! Through this deep attachment and ego, you have nurtured an intense desire for the pleasures of heaven (Swarga). Due to this desire only,

our Lord Sri Hari has given to you this ideal of conquering me, through the "Vajra" weapon! "Oh Sakra!" — through this addressal, Vritraasura has indicated this "egoistic attachment" of Indra!

After telling Indra in the above manner, Vritraasura got intense bliss of his love towards our Lord Hari, as a result of his constant remembrance. Due to the rise of this love for our Lord, in the heart of this great devotee of our Lord Sri hari, who had lovingly given up everything to our Lord, and who had nothing with him, to be called, as "his own" (except our Lord) only our Lord, Sri Hari; our Lord in turn, resplendent with the beauty of crores of cupids, stood before him, giving him this extraordinary "Darsan". Vritraasura, having become blessed with this "Darsan" of our Lord, began to pray to our Lord, in such a way, that this prayer fully and totally expresses the result of our Lord Sri Hari's "Kripa" (Pushti) on His devotees! WITHOUT OUR LORD'S GRACE, NO ONE CAN EVEN UTTER SUCH LOVING WORDS OF LOVE AND DEVOTION TO OUR LORD! This "prayer" has been made in 4 verses.

ननु पुरुषार्थाश्चत्वारस्तत्र त्रिवर्गविघातं भगवानेव करोति,
मोक्षस्तु भक्तानामेव नापेक्षित एव इति भक्तिमार्गे न
कोऽपि पुरुषार्थः सिध्यति, इत्याशंक्य भक्तिमार्गीय
तच्चतुष्टयं भिन्नमेवेत्याह चतुर्भिः ॥१॥

आद्ये तु पुष्टि मार्गीयो धर्मः स्मरण कीर्तने ।

सेवा चेति त्रयं तेन प्रार्थितः स निरूप्यते ॥२॥

आत्मनश्चाधिकारित्वमुत्तमं दीनभावतः ।

प्राथ्वनीयतया तस्य साधनं च कृपोच्यते ॥३॥

तत्र प्रथमं धर्मं प्रार्थयन्नधिकारित्वं निरूपयति अहमिति ।

VERSES 1, 2 and 3 Meaning: "Vritraasura, answering the doubt in his mind says that, in this world, there are 4 main goals for a human being viz. Dharma, Artha, Kaama and Moksha (please see earlier references for meaning). Among these, IT IS OUR LORD ONLY, WHO WILL DESTROY THE GOALS OF DHARMA, ARTHA AND KAAMA. THE DESIRE FOR THE FOURTH GOAL OF A HUMAN LIFE VIZ. FOR "MOKSHA" (LIBERATION) DOES NOT ARISE IN THE MINDS OF DEVOTEES. In this way, in this path of devotion, there is no "human" goal to be achieved (i.e. a devotee prays or asks (desires) to serve and worship our Lord only).

As if Vritraasura had the above doubt in his mind, he now solves this "doubt" by himself through the four verses, starting from the verse beginning with the words "AHAM HARE" — in four verses. The difference between this path of "grace" as against the path of "order" (Maryada) is brought out very clearly. THE DIFFERENCE CONSISTS OF DEPENDING FULLY AND TOTALLY IN OUR LORD'S GRACE, IN THIS PATH OF GRACE!

Through the first verse, the concept of "Dharma" is described as per the path of devotion and as explained in this path of grace! (Pushti). Through this prayer only, Vritraasura has said about: (1) The remembrance of the holy name of Sri Hari. (2) Singing about our Lord Sri Hari's virtues and qualities (Gunas) and (3) loving service and worship of our Lord. in this way, he has prayed for the fulfillment of these three "tasks" (Karmas). Vritraasura said, "ONLY OUR LORD SRI HARI'S GRACE AND

COMPASSION ARE THE REASONS (SAADHAN) FOR OUR LORD SRI HARI ACCEPTING ME AS HIS SERVANT (DAASA). By praying, in this humble way, Vritraasura has proved himself to be the "highest" of all "deserving" devotees in this "Bhaaya" (attitude) as a "servant" (Daasa) of our Lord.

अहं हरे तव पादैकमूल—

दासानुदोसो भवितास्मि भूयः ॥

मनः स्मेरतासुपतेर्गुणानां

गुणीतवाक्कर्म करोतु कायः ॥१॥

हे हरें ! अहं तव पादैकमूलदासानुदासो भवितास्मि भविष्यामीत्यर्थः। ननु सर्वस्यापि दुःखात्यन्ताभावोऽपेक्षितः स च मोक्षं विना न भवतीति किं दास्येनेत्यत आह। हे हरे ! अत्रायं भावः दास्ये हि त्वमेव दासानां त्रिविध-मपि दुःखमपनयसि मोक्षे तु ज्ञानं तच्च तव धर्मस्तेन धर्मापेक्षया धर्म्याश्रयमेव युक्तं, किं च, मोक्षे दुःखनिवृत्तावपि प्रभुकृपया मम दुःखं गतमतोहं सुखेन वर्त इति भावस्तु दुर्लभ एव भेदाभावात् दास्ये तु न तथेत्याशयेनास्मच्छब्देन धर्माश्रयमेत तकेत्याशयेनास्मच्छब्देन भेदमुपपादयति। अहमिति, ननु दास्यं कथं सेत्स्यतीत्यत आह, ('तवेति') त्वदीयोहमित्यर्थः। तेनावयोः सेव्यसेवकभावः सहजः इति सूचितम्, अन्यथा त्रिवर्गविधातमसुरत्वेऽपि सति कथं कुर्याः। ततो मोक्षे चानधिकार उक्तः। एवं चेत्कथं दास्यं न करोषीत्यत आह 'भवितेति' जीवस्य त्वदीयत्वेऽपि देहस्यासुरत्वेनायोग्य-त्वाद्देहान्तरे दासो भविष्यामित्यर्थः। अतस्त्वदनुग्रहेण तथा भवितेत्यत्र विश्वासमाह 'अस्मीति'। साक्षात्प्रभुदास्ये हि स्वस्य दीनभावो गच्छतीति परम्परादासत्वमुक्तं यद्वा प्रभुदास्येहि सर्वोत्तमत्वाऽभिमानेन भक्तान्तरेऽपराधसंभवात्, प्रभुदास्यापि भ्रंशो भवेत्तच्चानुभूतं चित्रकेतुदशायां अतः परंपरादासत्वेन दैन्यमेवोचितमिति भावः। अथवा, तवेत्यादिपदसमुदायेन मोक्षादिक्रमेण वक्ष्यमाणपुरुषार्थ-चतुष्टेयप्यधिकाररूपं चतुर्विधं दास्यमुच्यते। तत्र पुष्टिमार्गे हि मोक्षो भजनानंदानु-भवः, स च देहेन्द्रियान्तःकरणप्राणायुक्तानामेव, 'अक्षण्वतां। फलमिदं न

परं विदाम' इत्यत्र श्रुतिप्रतिपादितः, तत्र चाधिकाररूपं प्रभुदास्यं 'भवामदास्यः' 'पुरुषभूषण देहि दास्य'मिति श्रुतिवाक्यादतस्त्रवेति पदान्मोक्षाधिकाररूपं प्रभुदास्यमुक्तमतस्तवेत्यसमासः। अतस्तवेत्यसमासः। अन्यथात्वत्पादेति वदेत् तव पादावेवैकमूलं येषां ते तथा। अर्थाद्वज्रस्थितभक्ता एवतेऽघ्निमूलं प्राप्ताः कंसमे। "तत्रः प्रसीद वृजिनार्दनतेऽघ्निमूलं प्राप्तां विसृज्य वसतीस्त्व दुपासनाशाः।] तेन कामधिकाररूपं तद्दास्यमुक्तमन्यथा कामासिद्धेः। अत एवोक्तमाचार्यचरणैः 'तद्द्वारा पुरुषाणां च भविष्यति न चान्यथा। अनुपदेन तद्दासत्वमर्थाधिकाररूपमुक्तं। अतस्तद्दासत्वं धर्माधिकाररूपमुक्तं। ननु सत्संगभावेऽप्येवं भावस्तव कथं जात, इत्यत, आह 'भूय इति' पूर्वमहं चित्रकेनुदास एव स्थितोऽतः पुनरपि तथा भवितेति भावः। एवं स्वस्याधिकार-चतुष्टयं प्रतिपाद्य तरतमभावादादौ धर्मं प्रार्थयते मनः स्मरेतेति, असुपतेरिति, गुणानामिति च कर्मणि षष्ठी। तथा च मनोऽसुपतिं, स्मरेत चिन्तयेत्। स्मरणस्यात्मसुखैकसाधनत्वादात्मनेपदं। वाक् तस्यैव गुणान् गृणीत कीर्तयेत्। कीर्तनस्यापि मुख्यः, स्वार्थः एव, परार्थस्तु आनुषङ्गिक इत्यात्मेनपदम्। कायस्तस्यैव कर्म, सेवां करोतु। सेवा तु यथा प्रभोः, सुखं भवति तथा क्रियते, न, तु तत्राणुमात्रमपि स्वार्थपरत्वंमतः परस्मैपदं। स्मरणकीर्तनयोः श्रवणाधीनत्वेनान्यकथनंसापेक्षत्वाद्विधिरुक्तः। सेवायां स्नेह एव नियामकः स च प्रभुकृपैकसाध्य, इति तत्राशीर्निरूपिता ॥१॥

एवं मनोवाक्कायभेदेन त्रिविधमपि धर्मं संप्रार्थार्थं निरूपयति।

VERSE 1 of the prayer – Meaning and Commentary: "Oh Lord Sri Hari! Your lotus like feet is the root-cause for this entire Universe! It is the highest "refuge" for everyone! I am the servant of thy servants! Let me remain for all time, during all my subsequent lives, as your servant only (Bhuyaha)". Though our Lord is omniscient, and is also the indwelling Lord of every being, Vritraasura, gets a doubt in his mind regarding the "sorrow" of taking, again, births and deaths. He now thinks that, due to this sorrow, the Lord may hasten to surmise that "Vritraasura has surrendered to me, out of

his sorrow only, arising out of this passing through the cycle of births and deaths. Hence, I will give him Moksha (liberation). What is the purpose and benefit for him to become My servant (Daasa) only?"

With this doubt in his mind Vritraasura says, "Oh Lord Sri Hari!" — through this addressal, he has indicated that **ONLY BY BECOMING THE SERVANT OF OUR LORD SRI HARI, A TRUE DEVOTEE OF OUR LORD SRI HARI IS ABLE TO GET RID OF THE THREE TYPES OF "SORROW"**. The "Aadhibhautik" sorrow (i.e. pertaining to the body), "Adhyaatmik" sorrow (pertaining to the inner mind etc.) and the "Aadhidaivik" sorrow (pertaining to celestial deities like Lord Yama, Rudra and others) and the "illusion" (Maya) caused by the twin factors of "Ahamta" (ego) and "Mamata" (meum — mineness) — can be "destroyed only by You, Oh Lord! Hence, I have great "bliss" in attaining the servanthship of such a Lord! This "bliss" is not present or attainable in "liberation". The instrument necessary to attain "liberation" is "Jnana", (knowledge) and this "Jnana" is one of your "virtues" only (i.e. our Lord's inherent nature). This "Jnana" is present in You, as an "all pervading" virtue or quality. Hence, it is better to resort to You, and take refuge in You, than taking refuge in one of your qualities viz. Jnana! After attaining "liberation", a person attains redemption from his sorrows. After this redemption of sorrows, it is very rare for a person to get this attitude of "servanthship" of our Lord and the resultant "bliss"! Moreover, the person also will not get the truthful idea that, "all my sorrows have ended only through the grace of our Lord; and I am happy and joyful only due to the grace of our Lord! THIS SORT OF "BHAAVA" (ATTITUDE) OF "SWAMI" (MASTER) AND "SER-

VANT" (DAASA) IS VERY RARE, INDEED! This is due to the fact, that during the state of liberation, this division between the "master" and "servant" gets removed. "This "Bhaava" can arise, Oh Lord!, when I am your servant only! Hence, let me remain as your "servant" only (i.e. I do not want to attain liberation)."

Vritraasura has clearly indicated his preference for this "master-servant" relationship, through the use of the word "Aham" (myself). "Oh Lord! if you were to ask me, as to how I can become your "servant"? — Especially, when you are a clever demon!" To this Vritraasura replies, "Yes, Oh Lord!, even with all these I am your "servant" only. My life is a part of You and You are the "whole" (Amsi). Due to this "part" nature of mine, I am always your "servant" only! Our relationship as "master — servant", is there on a permanent basis, and I was your servant only even in my earlier birth! During this "life" also, I am determined to become your "servant". If I were not to become your "servant" in this "life", then You would not have destroyed the three goals of Dharma, Artha and Kaama in my body, in this "life". Due to this grace of your love, in this birth also, I have become your servant only". Through this saying, Vritraasura has reemphasized his "undeserving" nature for "liberation" and his "entitlement" to become the best of our Lord's "servants"!

Vritraasura further says, "Oh Lord! if You were to tell me, "When you are My servant, why are you not, then, undertaking to do those actions, which are befitting to an ideal servant of Mine?" On this, Vritraasura replies, "Oh Lord! This "life" of mine is your's only (Bhagavadeeya). This is entirely your's only! My body is demoniac in nature. Hence this body of mine is not appropriate to do

the servanthship and service. After attaining a divine body, in the future, through your grace, I will become your servant! But your grace only can make me attain this!"

Now, later, expressing his faith, that in the future, he will definitely become the "servant" of our Lord, he says, "Asmi" (I was) i.e. "I was, in my earlier birth also, a servant of your's, in the body of Chitraketu. But I had committed, through my heightened "ego", an offence to Lord Siva, who is the highest of all devotees (of Lord Vishnu). I got a curse from Sati, (consort of Lord Siva) and due to this, I lost the "servanthship" of our Lord, and I got this demoniac body! I have experienced this, in the body of Chitraketu, and I have realized that, for becoming a true "servant" of our Lord, a devotee needs to remain always "humble and meek". This is the appropriate "Bhaava" or attitude, for a true servant of our Lord!"

It can also be explained, that Vritraasura through this prayer, has prayed to attain the 4 types of "servanthship" of our Lord through the 4 human goals! In this path of grace, there is the constant "union and separation" between the Lord and His servant, and this "bliss of service" caused by this sort of beautiful relationship, and the experience thereof, are hallmarks of a truly "liberated" devotee! Due to the constant experiencing of "bliss" arising out of service and worship of our Lord, a devotee gets "discontentment" (i.e. not fully satisfied as to whether, he has rendered enough and proper service and worship of our Lord) in the performance of his service and worship of our Lord. Moreover, our Lord's service and worship can be performed only by a "Jeeva", who has the "life force" (Praana) in him, along with a body, senses and inner mind (i.e. no one else can perform this Seva).

in this way, the devotee, who has the "Bhaava" (attitude) of being your servant (in other words, "Oh Lord! make us your servants).

THE LOVING SERVICE AND WORSHIP OF OUR LORD ONLY IS THE TRUE RESULT! NOTHING ELSE! (i.e. A devotee should not seek or ask for any other result (Phalam) for his service and worship of our Lord). This is amply proved by the statement of the Gopis, who were the "Vedas" in the human form. The Gopis said that, "The greatest purpose for having the human eyes is to get this "Darsan" of the divine form and lotus like face of Sri Nandanandana" (our Lord). Liberation is not the "highest" (Param) purpose for a human being! This statement could be made by them, with so much certainty, as they were the "forms" of the Vedas themselves, and the Vedas are considered as the ultimate and the highest authority in the determination of "duty and truth"! No one could contradict the knowledge realized and expressed by the Vedas! In the state of "liberation", the "senses" have no role to play i.e. they are useless even as "instruments" (Saadhan) to attain "liberation"! Due to this, the Gopis say that THE TRUE LIBERATION IS TO EXPERIENCE THE BLISS THROUGH ALL THE SENSES, OF THE SERVICE AND WORSHIP OF OUR LORD! A TRUE DEVOTEE OF OUR LORD USES HIS BODY, MIND, PRAANA (VITAL AIR) AND INNER MIND TO SERVE AND WORSHIP OUR LORD SRI HARI AT ALL TIMES, AND SING AND PRAISE HIS LEELAS. THIS IS THE PATH TOLD BY THE GOPIS, WHO WERE THE "FORMS" OF THE VEDAS (SRUTIROOPA) ONLY, A SERVANT OF OUR LORD SRI HARI IS ENTITLED TO ATTAIN THIS LIBERATION! the Gopis have praised this "attitude of being a servant" (Daasabhaava) only, as being above all other "attitudes"! They have said, "Oh Lord! after hving seen your lotus like face, covered with lovely black curls of hair,

we have all become your servants (Daasis) — BHAVAAMADAASYAM — Here the Gopis have opted and accepted only to become “servants”. Due to this, we should realize only the servants of our Lord, Sri Hari, are entitled to and deserving to the “liberation” (Moksha) of the bliss of service and worship of our Lord! only. That is why, they have further said, “Oh Lord! we are the servants, of your servants who have fully devoted to your holy feet only” (TAVA PAADAIKA MOOLA DAASANU DAASOSMI”; “TAVE PADA AVEVAIKAMOOLAM YESHAM TE TATHA”). “Oh Lord! only your lotus like feet are there for us — as our greatest refuge and our treasure!” Only the crest jewels of Vraja viz. the Gopis, who were able to say and experience this highest devotion to our Lord!

Only those devotees, who lived in Vraja have prayed for this “servantship” of our Lord. A devotee, therefore should follow the example of this highest devotion of the Vraja devotees and through this grace only, a devotee can attain this attitude of being the servant of our Lord. The Gopis have said the following verse.

“Oh Lord! who is the destroyer of every type of sorrow! Having got the desire to serve and worship your holy feet, all of us, have given up our husbands, sons and others along with our houses. We have all come now seeking refuge at your lotus like feet. Due to this, Oh Lord! who is the brightest ornament of all persons (Purusha); through your gaze coupled with the beautiful and sweet smile, we have developed in us intolerable desire which is burning us all the time! Kindly be pleased with this mind of ours’ and give us the “Bhaava” (attitude) of being your servant (in other words, “Oh Lord! make us your servants).

Due to the above statement of the Gopis, we can see, that the Gopis have prayed for the servantship of our Lord based on their "desires" born out of their love for our Lord. We should, at this juncture, remember, that the Gopis had totally renounced the desires of all types, pertaining to this world and the other, their fears, their houses and others, and have regarded that "OUR LORD SRI KRISHNA'S HOLY FEET IS THE ONLY WEALTH, AND THIS IS EVERYTHING FOR US". This sort of "Bhaava" (attitude) can be construed as the attitude of servantship of the nature of "Artha" (wealth) i.e. OUR LORD SRI KRISHNA IS THE HIGHEST WEALTH!

Due to the above , our Shri Mahaprabhuji has said, that even the "male" devotees of our Lord can attain the bliss of the beauty of our Lord Sri Krishna's divine blissful form, only by following as "servants" of the Gopis and also by following their method and way of serving our Lord! (TAPADWARA PURUSHANAM CHA BHAVISHYATI NA CHAANYATHA). Through any other way, the "male devotees" will never be able to attain this bliss of devotion. Due to this, the loving service and worship done through one's body, senses, mind, vital air, inner mind and ears of our Lord, following the same pattern of the Gopis, is the "result" (Phalam) itself. There is nothing more (i.e. a goal) to be achieved! By following the way of the Gopis only i.e. following their "attitude" (Bhaava) and devotion (Bhakthi), a devotee can attain the bliss of our Lord Sri Krishna. Moreover, this bliss is attained only, through the grace of the Vraja devotees. In this way, servantship to the devotees of Vraja is also indicated. This servantship becomes a duty (Dharma) also.

Now coming to our main topic. If Vritraasura is asked, as to how he had been blessed with such an attitude

of Bhakthi to our Lord? To this, Vritraasura replies, "Bhooyaha" (again) i.e. "I was in the body of Chitraketu earlier, and there also, I was your devotee only, and in the future also, I will remain your devotee only". This is the purport.

In this way, after praying for his "servantship", (Daasabhaava), now, Vritraasura is praying for attaining the "duty" (ways of being a servant) attitude (Daasadharmā). He says, "MANOASUPATIM SMARET" — meaning "Oh Lord! let this mind of mine remember You, the master of my "Praana" (vital air) and your exalted virtues at all times. A DEVOTEE ATTAINS THE HIGHEST BLISS (PARAMAANANDA) THROUGH REMEMBRANCE OF OUR LORD SRI HARI. Having understood this truth, Vritraasura is telling, that remembrance of our Lord Sri Hari, is the only way, for his own happiness and bliss. He has therefore used the word "let me remember", as though he was instructing himself!

He further said, "Oh Lord of all Beings!" Let my words always sing the glory of your virtues and qualities. ("VAGASUPATER GUNAAN GRUNEETA"). Through the singing of our Lord Sri Krishna's virtues and Leelas, a devotee attains the greatest bliss (Paramaananda) for himself only! In this way, the fundamental need appears to be "self-centred" (Swārta). But, on hearing the glory of our Lord Sri Hari's virtues and qualities, all other devotees also get the benefit and get pleased. It is said, that our Lord Sri Hari also becomes very pleased through the listening of His glory! This is the special "attribute" of this way of Bhakthi. Hence, here also, a "self instructing" method has been adopted by the use of the word "Gruneeta" — "Let me adopt".

Vritraasura further says, "KARMA KAROTU KAAYA" – "Let my body, always be engaged in the singing of the glory of your name, fame and virtues! Let my ear always listen to your glory! Let my words always sing thy glory. Let my body always be engaged in doing worship to You, in doing prostrations, and other acts of service".

A devotee should perform "service and worship" to our Lord in such a way, that our Lord attains joy and happiness through this service and worship. In doing this service and worship A DEVOTEE SHOULD NOT HAVE ANY DESIRE FOR HIS OWN HAPPINESS OF ANY TYPE (EVEN LIBERATION) AT ANY TIME! THE ONLY PURPOSE AND RESULT FOR DOING SERVICE OR WORSHIP OF OUR LORD IS TO MAKE OUR LORD HAPPY AND JOYFUL! ALL JOY AND HAPPINESS SHOULD HAPPEN TO OUR LORD ONLY! THIS SHOULD BE THE ATTITUDE OF A TRUE DEVOTEE OF OUR LORD! That is why, the word "KAROTU" (let it be done) has been used.

A devotee should participate in the singing of our Lord Sri Hari's virtues, remembering His Leelas, listening to His glory and singing of our Lord's Leelas, names and virtues! He should also do worship and serve our Lord, and in all these devotional acts, he will require the help and assistance of other devotees of our Lord. Hence, Vritraasura says, "Oh Lord! Please inspire my mind in such a way, that my mind always remembers and sings thy glory!" Here, in this way, Vritraasura has prayed for "order and inspiration" as a result of our Lord's grace, to enable him to remember our Lord, at all times! This is akin to the "injunctions and orders" of the scripture for the conduct of proper worship (Poojavidhi) of our Lord! – i.e. The same importance! IN WORSHIPPING

AND SERVING OUR LORD, THE MOST IMPORTANT FACTOR IS "LOVE AND DEVOTION" TO OUR LORD! BUT THIS LOVE IN DOING SERVICE AND WORSHIP OF OUR LORD OCCURS ONLY THROUGH THE GRACE OF OUR LORD SRI HARI!"

Due to this, I am praying that my Lord should shower His grace on me, and bless me with Bhakthi to Him. In this way, as a prayer, the word "KAROTU" (let it be done) has been used, as a request and prayer for our Lord's "blessings" (Aseervaada). By using the word "Praanapati" (master of one's life) and others, it is said that, in the way described, an ideal devotee should consecrate to our Lord, his body, mind, senses, inner mind and vital air i.e. the Aatma Nievedan — consecrating one's Aatma i.e. entire self to our Lord!

लौकिको वैदिकश्चार्थस्त्रिविधः प्राकृतैर्गुणैः ।

क्रमेण ते भगवतो गुणैः षडभिर्निराकृताः ॥१॥

स्वर्गभूमिरसैश्वर्यं सात्विकादि तु लौकिकम् ।

मोक्षश्च पारमेष्ठ्यं च सिद्ध्यश्चेति वैदिकम् ॥२॥

प्रवृत्तिधर्मसाध्यत्वात्सामान्यं त्रुतु लौकिकम् ।

निवृत्तिधर्मसाध्यत्वाद्विशेषाद्वैदिकं परम् ॥३॥

प्रत्येकमेव तेचार्था न तु संभूय कुत्रचित् ।

भगवत्यखिलात्मत्वाद्भवन्त्येव तथा हि ते ॥४॥

अतोर्थो भगवानेव पुष्टिमार्गेऽङ्गमन्यतः ।

सर्वतो नैरपेक्ष्यं च तथात्र विनिरूप्यते ॥५॥

न नाकेति—

KĀRIKAS 1 to 5 Meaning: "As per the differences, which we see between the "mind" and the "words", Vritraasura is praying for three "duties" (Dharma).

Through the second verse, the concept of "Artha"

(wealth) as per the path of grace has been described. It is said here, that the "worldly" and the "Vedic" meanings of the three qualities of primordial nature viz. Satwa, Rajas and Tamas, are of three types. In this way, the 6 "worldly and Vedic" opulences have been negated by Vritraasura, through the 6 "opulences" of our Lord Himself! (i.e. He has disregarded all the worldly and Vedic opulences (Aishwaryam) as useless and wasteful). Why? The Satwik heaven, the Rajasik earth and the Tamasik world of Rasaatala etc. and their opulences are considered as "worldly". The three Vedic "opulences" are (1) liberation (Moksha) which is attained through pure Satwa quality; (2) the Brahmaloaka attained through the Rajasik quality and (3) the 8 "Yoga" powers attained through the Tamasik quality!

The "worldly" opulences are considered as "ordinary", and are achieved through the path of action (Pravruthi). The "Vedic" opulences are attained through the path of "cessation of action" (Nivvruthi), and are considered as the "best"! But both of these worldly and Vedic pleasures and happiness are never in a "total or full" measure i.e. never full. They always leave the enjoyer with a sense of "emptiness". Our Lord's qualities are present in all these types of happiness only as a very small part — as a drop only. But our Lord is the "Aatma" of everyone and due to this, all the 6 qualities are there in full and total way in our Lord Sri Hari. DUE TO THIS, OUR LORD SRI HARI ONLY IS OUR TOTAL AND ENTIRE WEALTH! Through this, attachment or desiring for any other object, is negated i.e. an ideal devotee will manifest the quality of NOT DESIRING FOR ANYTHING ELSE THAN OUR LORD!

ननाकपृष्ठं न च पारमेष्ठ्यं
 न सार्वभौमं न रसाधिपत्यं ॥
 न योगसिद्धीरपुनर्भवं वा
 समंजसत्वाविरहय्यकांक्षे ॥२॥

आदौ लौकिकसात्विकमर्थं निराकरोति 'ननाकपृष्ठमिति'। नाकः स्वर्गस्तस्यपृष्ठमासनं राजासनमिन्द्रासनमित्यर्थः। तच्च नश्यति कालान्तरे। अतस्त्वय्यखंडैश्वर्यस्य विद्यमानत्वात्तत्र कांक्षे, नेच्छामि इत्यर्थः। वैदिक-राजसमर्थं निराकरोति 'न पारमेष्ठ्यं' परमेष्ठी ब्रह्मा रजोवतारत्वात्तत्स्थान राजसं तत्र च 'ब्रह्मणा सहमुच्यते' इति वाक्यात्पारतन्त्रेण फलसिद्धया वीर्यहानिरेव। त्वयि चाखंडितवीर्यस्य विद्यमानत्वात्तदपि न कांक्षे। लौकिक राजसमर्थं निराकरोति 'न सार्वभौममिति' सर्वभूमेरीश्वरत्वे हि सर्वत्रलोके यशो भवति, तच्च दानादि सापेक्षत्वादौपाधिकं साऽवधिकं' च 'तद्वायसं तीर्थमिति वचनात् ["न यदूचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित्। तद्वायसं तीर्थमुशन्नि मानसा न यत्र हंसा निरमत्युशिक्षयाः"] इति प्रथमे, स्वरूपतोऽपि दुष्टं। तथा राज्यान्ते नरकं ध्रुवमिति वचनादवसानतोपि दुष्टं। त्वपि चानवद्ययशसो विद्यमानत्वात्तदपि न कांक्षे। लौकिकतामसमर्थं निराकरोति। "न रसाधिपत्यमिति, रसेत्युपलक्षणं तेनाधो लोकाः सर्वेपिनिरूपिताः। तत्र च भूम्यपेक्षया सुखभोगोधिकः। स च श्रिया भवति, सा च त्वया बलेरपहता दत्ता च पुंरदराया त्वयि चानपायिन्याः श्रियो विद्यमानत्वात्तदपि न कांक्षे। वैदिक तामसमर्थं निराकरोति। 'न योगसिद्धीरिति' अपक्वयोगिनो हि यदिसिद्धिबलेनापेक्षितविषयान्संसृज्य भोगं कुर्वन्ति, तेन योगादपि भ्रष्टा भवन्ति इति तेषां ज्ञानं भ्रान्तमेव। त्वयि चाखंडितनित्यज्ञानस्य विद्यमानत्वात्ता अपि न कांक्षे। वैदिकसात्विकमर्थं निराकरोति। 'अपुनर्भवं वेति' सत्वात्संजायते ज्ञानं इति वाक्याज्ज्ञानस्य सात्विकत्वेन तत्साध्यमोक्षस्यापि तथात्वमुच्यते। स च गणितानंदत्वेन त्वदानंदांश एव न तु त्वं तत्रापि सेव्यसेवक भावेन नाऽन्योन्यसापेक्षताभेदाभावात्। पुनर्भवपदम्, जन्माभावातिरिक्तपिवशेषाभावात्, त्वं तु पूर्णानंदो भक्तसापेक्षश्च। 'साधवो हृदयं मह्यं साधूनां हृदयं त्वहम्।'

मदन्यत्तेन जानन्ति नाहं तेभ्यो मनागपीति वाक्यात्। अतो भक्तास्त्विदमभावेन त्वय्यखंडितवैराग्यस्य विद्यमानत्वात्तमपि न कांक्षे। मर्यादायां मोक्षस्तुरीयपुरुषार्थः स च पुष्टौ हेयत्वेनार्थमध्ये गणित इत्यानादरद्योतनाय वेत्युक्तं, यत्र मोक्ष स्याप्यनादर तत्रान्येषां किं वाच्यमिति, तर्हि कोऽर्थस्तवापेक्षित इत्यत आह। 'समंजसेति' हे समंजस! पूर्णात्वात्सकलार्थरूप! अतस्त्वां विरहय्य पृथक्कृत्य उक्तार्थानहं न कांक्षे। किन्तु त्वामेव सर्वार्थरूपत्वादर्थत्वेन कांक्षे निरन्तरमिच्छामीत्यर्थः / यद्वा उक्तार्थान्पृथक्कृत्य त्वामेव चार्थत्वेन काङ्क्षे ॥२॥

एवं अर्थ निरूप्य कामं निरूपयति। अजातपक्षाइवेति।

VERSE 2 of the prayer – Meaning and Commentary: “In the first instance Vritraasura negates the importance of “worldly” but “Satwik” wealth (Artha – i.e. it’s ultimate “uselessness”). “Naaka” means “heaven”. The meaning for the word “NAAKAPRUSHTA” is the post of being “Indra” – the Lord of heaven and of the celestial beings (Devaas). He says that, “I do not desire for this” (Tanna Kamkshe). Why? The wealth of the “heaven” will get lost through the passage of time! (Kaala). “Oh Lord! In You, there is the limitless opulence, and as I am eager to attain You, I do not desire for the wealth of the heaven!”

Now, Vritraasura is negating the wealth and materials of the “Vedic” (Rajasik) nature. He says, “NA CHA PAARAMESHTYAM” – “Parameshti” denotes the world of Lord Brahma - Brahmaloka – As Lord Brahma is the incarnation of the quality of “Rajas”, the place where He resides viz. the Brahmaloka is considered as “Rajasik”. In this world, when a “Jeeva” exhausts his 100 years, while discharging his “caste-station life” (Varna-ashrama Dharma) duties, meticulously, and as per the scriptural rules, (as per the saying, “VIRINCHYA TAAMETI TATAHA PARA HI MAAM”), then he attains the Brahmaloka

(known also as Sathyaloka). Later, this "Jeeva" attains "liberation" along with Lord Brahma only ("BRAHMANA SAHA MUCHYATE"). In this way, this "Jeeva" gets under the control and dependence of the world of Lord Brahma, and thus loses his own "Veeryam" (valour) in this process". Oh Lord! in You there is limitless "Veeryam" (valour), but I do not desire for this also (TADAPI NA KANKSHE) – I DO NOT DESIRE FOR ATTAINING THE EXALTED STATUS OF LORD BRAHMA ALSO.

Vritraasura, negates the worldly (but "Rajasik") "wealth" (Artha) through the following. He says "NA SAARBHOWMA" – I DO NOT WANT TO BECOME THE EMPEROR OF THIS EARTH - By becoming the "emperor" of this earth, a person attains great glory and fame (Yash) throughout the world. But this "Yash" or fame is attained through the performance of great "sacrifices" (Yagnas) and by giving "charity" (Daana). However these good and virtuous actions are done through "wealth" only. But the Rajasik "wealth" is fraught with the twin qualities of "likes and dislikes" (Raaga and Dwesha) and other "burdens" (Upaadhi). In this way "fame" (Yash) in this world is also "burdensome"! The ideas of "high and low", "more or less" etc. are also present in all these good actions (i.e. a lot of "blemish" arises in the conduct of sacrifices and acts of charity, done through the "worldly wealth"). Moreover, the results of all these actions are also "temporary" (impermanent). In all these actions, there is the absence of the singing of the glory of Sri Hari's Leelas, which purify the entire Universe (as per the following verse).

"In this, the singing of the glory of our Lord Sri Hari is absent. Though flowery words are uttered, all

these words are useless (as there is no glory of Sri Hari expressed by them). In other words, the great "Paramahamsa" devotees do not revel, in anything else as their mind is merged in the holy lotus feet of our Lord Sri Hari, as they consider and regard the lotus feet of our Lord Sri Hari, as their most beautiful contemplating place, and as they regard the lotus feet of our Lord Sri Hari only, as their "Manasasarovar" for their bliss and joy. Noble saintly persons regard such verbose and "flowery" literature as "Kaakathirtham" — a small puddle of water polluted by the crows! (i.e. unfit for any other use). In this way, the real nature of any "worldly" fame is regarded as bad and unworthy!

It is also said that, a person, who does not perform sacrifices (Yagna) and gives in charity, though being a king or a wealthy person, will attain "hell" after death! (RAAJYANTHE NARAKAM DRUVAM). This is certain.

"Oh Lord! in you, there is the pure and limitless "fame" (Yash). Due to this, I do not have nay desire to attain the emperorship of this world".

Vritraasura is now negating the Tamaisk "worldly" wealth (Artha) i.e. he says, that this sort of "wealth" also is useless. He sys, "NA RASAADIPATYAM" — here the word "Rasaatala" indicates all the lower regions. It is said, that in these lower worlds, there is greater pleasure, joy and happiness i.e. more than this earth! This joy and pleasure, is caused by Goddess Laxmi. Our Lord has taken away this "Laxmi" from king Bali and had given it to Indra. Due to this, it is said that Goddess Laxmi is "Tamasik", as she creates enmity between persons! She is also told to be "wavering" by nature. But Goddess

Laxmi stays with our Lord, in His chest, at all times, keeps His companionship, and has one-pointed devotion to our Lord. Due to this reason (i.e. as Goddess Laxmi is always with You), "I do not desire to become the ruler of the netherworld (lower regions) also!"

Vritraasura is now negating the Tamasik "Vedic" wealth (Artha) by telling, "NA YOGASIDDHIHI", "I do not have any desire for attaining the Yogic powers also. Why? "Oh Lord! the Yogis who are not devoted to You, put efforts to attain Yogic powers, and through these powers, they create various types of centres of enjoyment (materials) and also enjoy them! Through this, these Yogis get to lose their pleasures and joys in the long run! They also become deluded through "wrong knowledge", due to their inability to realize your true divine nature. As You are fully invested with limitless "Jnana" (knowledge), I am not desirous of attaining the various "Yogic" powers."

Vritraasura is now negating the Vedic "Satwik" wealth (Artha) by saying, "APUNARBHAVAM VA" – "VA" – this word is used in a disrespectful tone! He says further, "Oh Lord!, who is the Lord Sri Purushothama, symbolizing all the goals of human life, in the fullest measure! (Poorna Purushaatha Swaroopa) I do not have any desire for attaining "liberation" also! Why? Through the increase of the "Satwika" nature, "Jnana" (knowledge) gets originated. Through this "Jnana", a devotee attains liberation. Due to this, liberation is caused by Jnana, and in this way, liberation also is a material under the control of "qualities" (Saguna). Even the "Saayujya" liberation (like water getting fully mixed and merged in water) is Satwik, as the "Jeeva" merges with our Lord's holy abode of the imperishable Brahman, (Akshara Brahman) which is made of pure Satwa!

As per the Vedic saying "SA YEKO BRAHMANA
AANANDAHA" viz. Even in the imperishable Brahman,
the bliss is "limited", and the attaining of this status is
also akin and same to the attainment of one part of our
Lord's "bliss" only i.e. it is not total or full (Poorna).
Moreover, a devotee can attain the highest total "bliss"
only in the union with our Lord Sri Purushothama. This
is as per the Vedic saying, "SO ASNUTE SARVAAN
KAAMANSAHA BRAHMANA" - the devotee enjoys
all the "bliss" i.e. total bliss, through His senses when
he merges with our Lord. However, in this "liberated"
state, as the attitude of "duality" is absent, there arises
no need for each other for anything! With a view to tell
this only Vritraasura has told, "APUNARBHAVAM"
i.e. there is no birth again, for a liberated soul. Vritraasura
says that in this "liberation", there is no other "Bliss",
other than the soul does not take another birth again!
"Oh Lord! You are the full "bliss" (Poornaananda). With
You, the devotees attain this total and full bliss! This bliss
is desired and needed by the devotees at all times! And
vice versa too! (i.e. You have also told, that You need
the companionship of your devotees). Oh Lord! You have
declared, "My devotees are My hearts only". (SADHAVO
HRUDAYAM TWAHAM). The Lord has thus emphati-
cally declared that, "The saints (devotees) are My hearts.
Only these saints understand and realize the thought
process, and the desires of My heart! I am the heart of
these noble saints, and I understand the thought process
of their hearts. My devotees do not understand anyone or
anything else better than Me only! For Me, nothing and
no one else is more dear than My devotees".
(MADANYATHE NA JAANANTI NAAHAM, TEBHYO
MANAGAPI). "Oh Lord! These are your words! Due to

this, You do not have any other love or attachment, except for your devotees, in your mind. This has resulted into complete “detachment” (Vairaagyam) in You, except for the love for your devotees. This has made me give up all my desires for anything else, and even for attaining “liberation”! Though, in the “orderly” (Maryaada) path, attainment of “liberation” has been considered as the 4th human goal, in this path of pure devotion, this goal of “liberation” is also given up! When this goal of “liberation” itself is given up, what is the importance of “wealth” (Artha), which is considered as the second “human” goal? To emphasize this point only, the disrespectful word “VA” (what is there?) has been used by Vritraasura.

Hence, in this path of pure devotion to our Lord, even “liberation” is not welcome or sought after! Then how will the devotee respect or seek the other most desired goals of heaven, wealth etc.?

If Vritraasura is asked, “As you are now giving up every type of material and spiritual goals, what is it, that you really want to attain or desire for? To this, Vritraasura replies, “Oh Lord! who is full, with all the goals of life totally attained! I am not desirous of attaining anything else other than yourself i.e. As You are the symbol of the totally and fully fulfilled desires and wealth, I am desirous of attaining You only as My “wealth”, as You are my entire “wealth” and everything.”

“पुष्टिमार्गेहरेरूपदिदृक्षा मनसोस्य हि ।

कामो निरूप्यते तत्र दृष्टान्तत्रितयं तथा ॥१॥

द्वितयं लौकिकं प्रोक्तमेकं शास्त्रीयमुत्तमम् ।

लौकिकस्त्रिगुणीभूय दृष्टान्तः स्यादलौकिके ॥२॥

अन्यथैकतरेणापि सिद्धेऽर्थे त्रितयेन किम् ।

क्षुद्रूपो लौकिकः कामो रसरीत्या तु शास्त्रतः ॥३॥

प्रभोस्तु रसरूपत्वात्स्वस्यैकत्वेन चोत्तमः ।

अयमेव हि दृष्टान्तस्तेनान्ते चैकतोदितः ॥४॥

KĀRIKAS 1 to 4 Meaning: "After praying, in this way, for "wealth" (Artha), now Vritraasura is praying for the third "human" goal viz. "Kaama" (fulfillment of desires). In this 3rd verse, it is said, that the "Jeevas" who follow this path of grace, always have the desire to get the "Darsan" of our Lord Sri Hari, who is the consort of Goddess Laxmi, and whose divine form is so very beautiful. This is the "desire" which is being explained.

In aspiring for this "Darsan", three examples are given. Two examples are told in the "worldly" (Loukik) way. The third example, though told in a "worldly" way, is also based on the "Rasa" (bliss) of the scriptures of "Bhakthi" (devotion to our Lord). This is indeed the right way. This third example is without any problem or confusion. This example does not envisage the "dependency" on any other (except our Lord), and as an expression of one's pure love, is blissful, and consists of a great "desire" for one's "beloved" (i.e. our Lord). As this goes beyond the three "Gunas" (qualities), it stops at the holy feet of our supernatural divine form of our Lord only! Otherwise, giving of one example was enough. But three examples have been given here. The purpose of giving these examples are (1) the desire for the fulfillment of "hunger" is a "worldly" desire (Loukik). (2) The desire for the "husband" on the part of a "chaste wife", which is based on the concept of "bliss" (Rasa) as per the Vedic scriptures is indeed "supernatural" (Aloukik) and pertaining to our Lord only!

As our Lord's inherent divine form is full of love, Vritraasura is desirous of getting the "Darsan" of our Lord of love, and our Lord also is desirous of getting the love of His devotee! In the end, all these references to the "lover — beloved" relate ultimately to our Lord only. HENCE, THE RIGHT "DESIRE" IS TO DESIRE FOR THE "DARSAN" OF OUR LORD.

**अजातपक्षा इव मातरं खगाः, स्तन्यं यथा वत्सतराः क्षुधार्ताः।
प्रियं प्रियेवऽव्युषितं विषण्णा, मनोऽरविन्दाक्ष दिदृक्षते त्वाम्॥३॥**

हे अरविन्दाक्ष! "मनस्त्वां दिदृक्षते" इति संबंधः। नेत्रयोरम्बुजत्वेन तदिदृक्षया मनसो मधुपत्वं बोधितम्। तथाचारविन्दे विकसिते मधुपस्य कामः सिध्यति तथा दृष्टिं मयि संपादयेति प्रार्थितं। दिदृक्षाहेतुभूतं स्वरूपसौन्दर्यं संबोधनेन ध्वनितं। मनसः स्वतन्त्रत्वायास्मच्छब्द प्रयोगाभावः। किं च दिदृक्षा दृशोर्धर्मः स च मनसो निरूप्यते तेन सर्वेन्द्रियाणामपि मनः संनिकर्षणात्पूर्णकामो निरूपितः। अन्यथा भजनानदानुभवो न स्यात्। तस्य सर्वेन्द्रियैकवेद्यत्वात्। प्रभोः पूर्णकामत्वेन। क्रियाफलस्यात्म- गामित्वा- यात्मनेपदम्। मनसश्चचलत्वान्मधुपत्वबोधनेन च कामान्तरं संभवति इति तदभावाय दृष्टान्तमाह। यथा पक्षिणः कदा किमानीय दास्यतीति खगा इवेति, मातरं दृष्टुमिच्छन्ति खगानां नियतभक्ष्याभावादनियतस्य च क्षुधार्ततयाऽर्थासिद्धत्वादत्र नोक्तं, तदपि न सर्वदा किन्तु कियत्काल- पर्यन्तमेवेत्याह 'अजातपक्षा इति' पक्षोदयानंतरं न तथेति तावदेव दृष्टान्ततेत्यर्थः। तथाचात्र क्षुदुपाधिकृतत्वमनियतविषयत्वमनियतकालत्वं चेति दूषणत्रयं संभाव्य द्वितीयं दृष्टान्तमाह 'स्तन्यं' यथा वत्सतराः' क्षुधार्ता इति। वत्सतरा अतिबालकास्ते यथा कदा स्तन्यं प्राप्स्याम इति तदिच्छन्ति तथेत्यर्थः। तेषां स्तन्यमात्रैककामत्वादत्र तदेव प्रोक्तं। मातुरभावे तदबुद्ध्या परस्यापि स्तन्यं पिबन्ति इति तदनुक्तिः। अत्रापि नियतविषयवत्त्वेऽपि वत्सतरपदाद- नियतकालत्वं क्षुदुपाधिकृतत्वं चेति दूषणद्वयं संभाव्यं तृतीयदृष्टान्तमाह 'प्रियप्रियेवेति' प्रियपदादुभयत्र निरूपाधिकस्नेहो निरूपितः। स्नेहस्य, तथात्वं तदभिज्ञेनोक्तं। 'आविर्भावादिने न येन गणितो हेतुस्तनीयानपि

इति' तेनोपाधिदूषणमत्र परिहृतं। 'व्युषितमिति' प्रवासिनमित्यर्थः। तेन गमनक्षणमारभ्याऽऽगमनावधिपर्यन्तं दिदृक्षाया एकरसत्वादनियतकालत्वम् चापास्तम्। विषण्णा इतिपदादनियतविषयत्वं च। अन्यथा विषादासंभवात्। एवं दोषत्रयाभावादयमेव दृष्टान्तो युक्त इत्याशयेन स्वस्यैकत्वादत्राप्येक-वचनमुक्तमन्यथा पूर्ववदत्रापि बहुवचनं वदेत्, बहुषु तथात्वस्यासंभवात्, अत एवान्ते च निरूपणं कृतम्, पूर्वोक्तद्वयमेकदेशाभिप्रायेणेति, तत्कथनपि नानुपपन्नम्। किञ्च, प्रिया, हि विप्रयोगे केवलं विषादमात्रं न करोति किन्तु, प्रिये विविधरसंभावानन्तः प्रकटयति। प्रकारान्तरेण जीवनमेव न स्यात्। जाते जीवने प्रियत्वं बाधितं स्यात्। स्वस्य पुरुषत्वेन स्त्रीदृष्टान्तायथाऽनुपपत्त्या च तज्जातीय रसभाव उक्तः। अतो रसस्यातिगोप्यत्वा दयं भावः प्रिया पदेनाभिव्यज्यते। विषादस्य तु बहिरप्यनुभूयमानत्वादयं ज्ञानविषयत्वाच्च तथा विशेषणम्। एवमनेकरसभावविशिष्टं विषण्णं च मनस्त्वां, दिदृक्षते, न तु दर्शनमात्रमिच्छति, तत्तु पूर्वमर्थत्वेन कांक्षितत्वाद-त्रानुपपन्नम् विशेषभावात्। अन्यच्च अस्मच्छब्दप्रयोगो हि देहाध्यासकृतो भवति, सांप्रतं तु रसानुभवयोग्यदेहाभावाद्वृत्रशरीरस्य च तत्प्रतिबिम्बकत्वाद-ध्यासाभावान्मन एवोक्तं। न तु ममेति। दृष्टान्ते च तदध्यासस्य दृढत्वात्प्रियेति निरूपितं। न तु मन। अन्यथा प्रियेवाहं दिदृक्षे इति दृष्टान्तसाधर्म्ये वक्तव्ये मनोदिदृक्षते इति न वदेत्। अतोरसमार्गीयः कामो रसदृष्ट्यैव पूरणीय इति तथा संबोधनेन प्रार्थितम् ॥३॥

एवं कामं निरूप्य मोक्षं निरूपयति, 'ममोत्तमेति'

VERSE 3 of the prayer — Meaning and Commentary: "Oh, lotus eyed Lord! My mind is desirous of getting your "Darsan" only! (MANSTWAAM DRIDRUKSHATE). Here, our Lord's "eyes" have been regarded as "lotus flowers", and his own mind has been regarded as the "honey bee" — and Vritraalsura has expressed his mind's desire to get the "Darsan" of our Lord! Like, when the lotus flower gets "blossomed", the honey bee gets the desire to drink the honey!

Otherwise, he does not get this desire. "Due to this, Oh Lord! please shower your grace, through your eyes, on me, through which I am able to attain the "bliss" of your beautiful divine form". This is the prayer. Here the word "Aksha" is used to indicate all the "senses" and not only the "eyes". Through this, our Lord's divine nature of being so very beautiful, which can be enjoyed by all the "senses", at the same time, is explained along with the gracious cheerfulness and happiness in His divine face.

Due to this desire to get our Lord's "Darsan", Vritraasura addresses our Lord's beautiful divine form as "Oh Lord!, who is lotus eyed!" This addressal makes us realize, that Vritraasura's mind is also totally and fully attached to our Lord and His divine form. He was totally belonging and dependent on our Lord. He did not say, "my mind" but only told "mind"! Usually, it is the task of the "eyes" to have the "Darsan". But here, it is said, that it was the "task" of the "mind" to "see"! This has been said, due to the reason, that the mind is the "helper" of every sense, and also the satiation of all the desires of all the senses is indicated through the "Darsan" of our Lord! Without the "mind", no one can experience the full bliss (Poornaananda) of our Lord! — "As the mind is the only one, who is the "knower" of all the objects to get your "Darsan" and kindly fulfill all the desires of my mind through your "Darsan"! This is the purport.

Our Lord is the "indweller" in everyone (Antaryaami). He is always with totally fulfilled desires (Poornakaama). Due to this, Vritraasura is convinced, that his heart's desire will be certainly fulfilled. Hence, he has used the word that "it will be seen" (i.e. our Lord's "Darsan" will be got). Moreover, the mind here, has been related to a "honey bee", with a view to emphasize the

“wavering” nature of one’s mind! Usually “honey bee” goes from one flower to another to drink honey. Though Vritraasura has compared his mind to a honey bee, he says, that his “mind” is not wavering like the honey bee. He says, “My mind is deeply interested only in getting the “Darsan” of your divine beautiful form.”

Hence, only for reemphasizing the firm determination of his mind, Vritraasura has given 3 examples. He says, “Like those children of birds, whose wings have not yet been originated or grown” (AJAATAPAKSHAH KSHUDHARTHAHA KHAGAYATARAMIVA), who are very small, and are very eager to get the “Darsan” of their “mother” bird, out of hunger — they are certain, that their mother will come, but know not, when she will come — these small birds are anxious to be fed by their mother bird, who has gone away only to bring “food” for her children. In the same way, Vritraasura says, “my mind also is eager to get your “Darsan” Oh Lord! “In this example there are three “blemishes”. (1) There is no certainty of the type of food to be brought to the child of the bird. They will have to quench their hunger, with whatever is available. That is why, the name and type of “food” are not referred, to, but only the “Darsan” of the mother is spoken of. Hence, this is the “blemish” arising out of the “material” being not under their “control”. (2) Secondly, these “child-birds” are without “wings”. After the development of their wings, they would independently go away on their own path, and hunt for their food! They will not have the desire to see their mother bird again! In this way, the second “blemish” of undetermined “time” (Samaya Dosham) — as the birds do not have the desire to see the mother again later. (3) The birds are eager to have the “Darsan”

of the mother bird only to get their "hunger" removed. After getting their hunger removed, they do not entertain the desire to see the mother. This is the "blemish" created by "hunger" only.

Due to the above three types of "blemishes" only, Vritraasura is giving the second example. "Like the hungry small calf await the return of the mother cow for milk feeding". ("STHANYAM YATHA VATSATARAKSHUDHARTHAHA). The innocent calf is affected by hunger, and is not aware of the knowledge to eat grass! They are eager to drink only the milk from the mother cow, and anxiously await the return of the mother cow, as to when they will be able to drink their quota of milk! They have desire only to drink milk! They do not want anything else. Some of these calves could be seen drinking the milk of other cows also! That is why, the word "mother" (Maata) has not been used. These very small calves have only milk as their food. This desire for milk will not remain forever. Later, these calves will remove their hunger through grass etc. Hence these are the two earlier "blemishes" here also viz. the undetermined object and of undetermined "time" (Vishaya and Samaya).

Due to the presence of these "blemishes" only, Vritraasura is giving the third example. He say, "PRIYE PRIYEVADHYASHITAM VISHANNA" — imagine, a lady's husband has gone to visit another far away place. This lady is full of sorrow due to this "separation", as she loves him most. Like this beloved wife yearns for the "Darsan" of her beloved and loving husband, "let my mind Oh Lord! be eager to get your "Darsan". Here the word "beloved" has been used for both husband and wife. Hence, both of them have intense love for each

other, without any conditioning (Upaadhi). Hence, this example does not have the blemish of "conditioning or burden" (Upaadhi). By the use of the word "He has gone away to another place" (ADHYUSHITAM), and by explaining the anxiety of this wife, from the time he has gone away till he returns, the "blemish" of "indetermined time" has been avoided. Through the use of the word "VISHANNA" – sorrowing wife – the desire in the wife for getting the "Darsan" of her husband and for getting united with him is explained. She has regarded her husband, to be the only "aim" or person for all her senses. Otherwise, she would not have got sorrow! Due to this separation from her "beloved" only, there is sorrow! Through this, the blemish of "indetermined object" is also removed. In this way, as all the three types of "blemishes" are absent in this example, and the word "Priye" (beloved) has been used in the singular sense.

Vritraasura is now eager to have the "Darsan" of our Lord only. Usually without selfish motives a man does not love many women and vice versa. Where there is "selfishness", there "love" is not present. True love is unselfish and unconditional. That is why, the example of "beloved – beloved" has been said as the last one. (being the "Best" also).

Though, through the first two examples also, loving anxiety has been expressed for the "Darsan" of the Lord, even then, through this third example of "beloved – beloved" only unconditional pure love has been explained. Moreover, a chaste wife, who has one-pointed love to her husband does not show only sorrow, when she is separated from her husband, she also enacts all the sweet moments of her love for her husband, in her mind, and as per his desire. In fact, her life will not be there,

without this loving remembrance. Without these blissful thoughts of their mutual love, the life of a beloved is useless and a waste! These blissful mental attitudes of love only can keep her alive.

Vritraasura had a "male" body now. In this way, a "male" cannot give this sort of example without possessing the attitude of a "female". That is why, the blissful Rasa of the "separated" (Viyoga) beloved has been referred to here. But, any explanation or description on "bliss" (Rasa) is always "secretive" (hidden). Hence, the "female bliss" is spoken through the word used here viz. "Priye" (beloved) and the word "Vishanna" (sorrowing) is used. Usually "sorrow" becomes visible outside, through the untied hair, lean body and the yellow colour of the body. All other outsiders also can easily understand these factors of external "sorrow". But the word "Vishanna" (sorrowing) is used to indicate the "internal" sorrow (of the inner mind). In other words "Oh Lord! my mind is sorrowing in many ways, thinking of your blissful nature, and hence is eager to get your "Darsan"! I am not eager to get your "Darsan" only! I am eager to get the grace of your "bliss" also!" In this way, the prayer has been made for the gracious blessing of "bliss" along with the "Darsan".

There is also another opinion. Usually the words "Aham" (myself), "Mama" (mine) etc. are used, due to the ignorance of regarding the body as "Aatma". At this time, Vritraasura had a "male" body! And he is also demoniac. Hence, he was not entitled to experience the bliss of being a female! Hence, his mind is a reflected one of a beloved. He does not have the ignorance of regarding the body as the "Aatma". That is why only the "mind" has been referred to here.

"Myself or my mind is eager to get your "Darsan" Oh Lord!" — Vritraasura did not say like this at all. In the example of "Priye" (beloved) the attachment (ignorance) to the body is present (rigid), and hence, only this word of "Priye" is used in this example. He has not mentioned as "the mind of the beloved". In the mind of Vritraasura the "female" attitude was not present fully, and that is way, he has made this prayer like this (i.e. from beloved to beloved — "Priye" to "Priye"). "Oh Lord! I am eager to have your "Darsan" in this way only — but he says this, from his mind only, and not from the level of his body! From this, we can realize, that Vritraasura was not having the ignorance of his body. He had now become filled with many kinds of "blissful" thoughts and attitudes about our Lord, and was quickly becoming a "beloved" of our Lord, by himself. It appears, that it was appropriate to fulfill his "longings" only, through the gracious conferring of bliss, through our Lord's grace (Pushti). The addressal of "Oh Lotus eyes Lord!" (Aravindaaksha) indicates also the "desire" in the mind of Vritraasura to have the "Darsan" of our Lord, in this way. After praying for the fulfillment of his "desire" (Kaama), he is praying for "liberation" as per this path of grace, through the following verse.

ममोत्तमश्लोकजनेषु सख्यं

संसारचक्रे भ्रमतः स्वकर्मभिः ॥

त्वन्माययाऽऽत्मात्मजदारगेहे

ष्वासक्तचित्तस्य न नाथ भूयात् ॥४॥

पुष्टिमार्गे हरेर्दास्यं धर्मोर्थो हरिरेव हि ।

कामो हरेर्दिदृक्षैव मोक्षः कृष्णस्य चेद् ध्रुवम् ॥१॥

पुष्टिमार्गे मोक्षो निरूप्यते। तत्रस्थितौ बंधो नामहंता-
 -ममतास्पददेहेष्वासक्तिस्तदन्येषु संगश्च तस्य तहेतुकस्याभावो मोक्षश्च।
 पुष्टिस्तुतद्विपरीता। तत्र व्यवस्थया मोक्षद्वयमाह 'ममोत्तमेति' मोक्षो हि
 द्विविधः पुष्टिमर्यादया, पुष्टिपुष्टया च। भगवत्परोक्षापरोक्षाभ्यां व्यवस्था।
 प्रत्यक्षेपि भगवति शास्त्रार्थत्वायोत्तमश्लोकजनेष्विति समासः।
 (शास्त्रप्रतिपादितवत्तुनिर्णयायेत्यर्थः) भक्त संवलित एव भगवांस्तद्वारा फलं
 ददातीति पौरुषसभाजनं च "येन्योन्यो भागवता" इति तृतीयस्कन्धे दर्शनकारणं
 पौरुषसभाजनमुक्तं फलं। भक्तेषु दास्यपर्यन्तस्य साधन साध्यत्वात्सख्यं
 प्रार्थयते। [उक्तं च श्री कपिलदेवेन : 'नैकात्मतां मे स्पृहयति
 केचिन्मत्पादसेवाभिरतामदीहाः। येन्योन्यतो भागवता प्रसज्य सभाजयते मम
 पौरुषाणि"] सर्वथा स्वतन्त्रत्वाय स्वनिष्ठभक्तविषयकीर्तनम्। गुणसभाजने
 स्वस्यापि स्वातन्त्र्यार्थं, मुक्तेरपरिच्छेदार्थं च बहुवचनम् (एकदेशवृत्तित्वं
 परिच्छेदः) व्यापकत्वमपरिच्छेदोऽत्र व्यापकत्वं। इत्यर्थः) जनत्वादेव, स्वातन्त्र्येण
 न दोषसंबन्धः। संसारस्य चक्रत्वादेव परिभ्रमणविषयोपार्जनक्लेशाभावः
 (क्लेशसाधनपदं मूले भ्रमत इत्यस्यार्थः) क्लेशसाधनपदेन कृपया
 साधननिष्पत्तिश्च सूचिता। योग्यायोग्यदेहानां बहुधा जातत्वादिदानीं तदभावार्थं
 प्रार्थना। क्लेशे स्वामिनामग्रहणस्य हेतुत्वेनायुक्तत्वाकर्मपदं। आवश्यकत्वाय
 स्वपदं। निरवधित्वाय बहुवचनम्। चक्रपरिभ्रमणे दंडस्येव मुख्योपयोगे
 तृतीया। अस्या, मुक्तेर्गौणत्वज्ञापनाय, नात्र प्रार्थनापदप्रयोगः। तथा
 चैतादृशभगवद्भक्तसख्यं पुष्टिमर्यादायां मोक्ष इत्युक्तम्। द्वितीय [पुष्टि पुष्टिमाह]
 "त्वन्माययेति" समासादेव भिन्नतया न मायामोहनं। पूर्वस्मादेतस्य
 विषेषस्त्वत्पदेनोक्तः। अभिमुख्यं च त्वदिच्छया प्रातस्यात्मजादिषु सख्यं
 पुष्टिपुष्टिमोक्षः। त्वत्सेवोपयिकत्वेन चित्तस्य तेष्वासक्तिं नाथपदेन प्रार्थयते।
 तेषां नाथत्वे तथा भवतीत्यर्थः। चक्र एव परिभ्रमतः सख्यं न भगवदिच्छया
 हिरण्यकशिपुप्रभृतिष्विव कुटुंबासक्तस्य सर्वथानन्यत्वभंगप्रसंगात्। कृतार्थत्वं
 तु नाथपदप्रयोगादेव सूचितम्। तदन्ते च प्रार्थना 'भगवदीय-
 त्वेनैवपरिसमाप्तसर्वार्था' इति सिद्धान्तात्। धर्मार्थकाममोक्षचतुर्विधपुरुषार्थसिद्ध्यर्थं
 माया, क्रमादेहाध्यासं करोति। तत्र देहाध्यासे धर्मसिद्धिः प्रसिद्धा। पुत्रापेक्षया
 अन्यार्थस्योत्कृष्टस्याभावादर्थसिद्धिः। स्त्रिया कामसिद्धिः प्रसिद्धा। 'भक्तानां

गृह एव विशिष्यते', इति न्यायात् मोक्षः। चित्तस्य वासुदेवात्म-
कत्वान्मोक्षप्रकरणात्वाच्च चित्तपदप्रयोगः। क्रोडाप्रतिबंधकत्वात् प्रकृतेविरोधाच्च
निषेधप्रार्थना। तथा च कर्मसंबन्धव्यतिरेकेण केवलभगवन्मायया रमणरूपया
भगवत्सेवाश्रवणादितपरतया गृह एव चतुर्विधपुरुषार्थसुखमनुभवन्भगवदीयः
स्यात् इति, द्वितीया मुक्तिः। इयमेव मुख्या, आशीरिति सर्वान्ते (भूयादिति)
क्रियापदप्रयोगः हे नाथ? मर्यादाज्ञानमोक्षो मे मा भूयादिति ॥४॥

इति श्रीमद्भागवते षष्ठस्कंधे एकादशाध्याये श्रीमत्प्रभुचरण कृता
वृत्र श्लोक चतुष्टय व्याख्या संपूर्णा ॥४॥

**VERSE 4 of the prayer, Meaning and Commen-
tary:** As meaning for this verse, Shri Vithalesa
Prabhucharan has quoted our Shri Mahaprabhuji's
verse reading as under.

The above verse has been said by our Shri
Mahaprabhuji. Our Shri Mahaprabhuji has, in one Kaarika,
explained the full and total import and meaning of
Vritraasura's 4 verses. The meaning of this Kaarika is as
follows.

"In this path of grace, a devotee should become the
servant of Sri Hari. This is the highest Dharma (duty) and
Sri Hari only is the highest wealth also. In this way, a
devotee's mind should get merged, at all times, on the
service and remembrance of our Lord Sri Hari only. This
is the "Kaama" or "desire", in this path of grace. To
remain, at all times, as the servant of our Lord Sri
Krishna, is the "liberation" (Moksha) in this path of grace.

A devotee should be fully aware of the glory and
greatness (Mahaatmyam) of our Lord Sri Krishna, and
should sing the praise of our Lord Sri Hari's qualities,
should hear about our Lord's divine nature and His
Leelas, and sing them and also and should also court
the companionship of devotees of our Lord Sri Hari.

In this way, a devotee should get merged in the love and Bhakthi of our Lord. This is liberation and nothing else.

Shri Vittalesa Prabhucharan has commented on the earlier three verses and explained the three principal "human" goals of "Dharma", "Artha" and "Kaama". In this 4th verse, he has given his commentary, as per this path of grace, the 4th concept of "liberation" (Moksha).

In this verse, from the "ordinary" and "important" divisions, he has told, that "liberation" is of two kinds. Firstly, in the first part of this verse, the meaning is given as per the path of "Pushti-Maryaada" (grace-orderly path). Explaining this, he says, "Oh Lord! I have come to take birth in this wheel of Samsaara, after many births, and due to the "actions" (Karma) done in those births. I have been undergoing the travail of "births and deaths" so far. Oh Lord! please bless me, with the companionship and association with your noble and saintly Bhakthas, and let me get the attitude of loving and abiding friendship with them. But, Oh Lord! let me not become "friendly" with those, who are attached to their bodies, houses, children, women, caused by their attitude of "me and mine" as a result of the Mayik power of yours', which affects this entire Universe."

In other words, Vritraasura is now speaking about his past life as Chitraketu. "During my birth as Chitraketu, I had been blessed with the companionship of noble, saintly persons, such as sage Naraada. But due to my attachment to the worldly pleasures and my body, I got into "difficulties" for the birth of a son for me. Due to this, sage Angira gave me a "son", who would give me both joy and sorrow. Through this, I got sorrow. Hence, my coming into contact with the devotees of our Lord did not yield the desired results. From this, I have realized, that

I should get the real benefit of association with noble saintly devotees of our Lord. But like in my earlier birth, I do not want this association with noble saintly Bhakthas to get spoiled and become useless, due to my own blemish of being attached to this world." This is the purport.

Now, through the latter portion of this verse, the concept of "liberation" based on the path of "grace-grace" (Pushti-Pushti) is being described. "Oh Lord! let me get the association and friendship of those exalted noble and saintly Bhakthas, who will enable me to get united to You, by telling me about your Leelas and stories. Let me attain the result of your power of illusion, which infatuates your true Bhakthas and attain that type of Aatma, body, son, wife, house etc. which will help me in the furtherance of your Leelas. Let me get friendship of such good Bhakthas! Oh Lord! let me get friendship with those, who regard You as their Lord and master! But, Oh Lord! let my friendship be not there, with those, who are infatuated through your power of illusion, and who go round the wheel of births and deaths, in this Samsaara, due to their own "Karmas" (actions). Let me not get attached to such a body, a son, a wife, a house!"

END OF COMMENTARY OF SHRI VITTALESA
PRABHUCHARAN ON "VRITRAASURA
CHATUSLOKI".

COMMENTARY BY GOSWAMI SHRI
PURUSHOTHAMJI ON COMMENTARY ON
"VRITRAASURA CHATUSLOKI" BY SRI VITTALESA
PRABHUCHARAN.

The commentsary on "Vritraasura Chatusloki" by Shri Vittalesa Prabhucharan, especially on the 4th verse, has been found to be very difficult to be understood.

Hence, we are giving below the explanatory commentary written by Shri Goswami Purushothamji in his "Prakash".

Shri Purushothamji has written that the "liberation", as explained in this path of grace is different from all others, including the liberation, as explained in the "Maryaada" (orderly) path. He also says, that Vritraasura was entitled to attain this type of "liberation".

Goswami Shri Purushothamji starts his commentary with the following invocatory verse (Mangalaacharan).

दशदिगन्तविजयां - श्रीपुरुषोत्तमपाद-प्रणीतः।

श्रीकृष्णाय नमः

प्रणम्य श्रीमदाचार्यचरणौस्तत्कृपाबलात् ।

तदीयां पुष्टिमार्गीय मोक्षोक्तिं विवृणोत्ययम् ॥

VERSE 1 Meaning: "After prostrating to the holy feet of our Shri Mahaprabhuji, and after having taken refuge in His holy feet, and as a result of the strength given by His grace, the following explanation is given on His words spoken on the subject of the concept of "liberation" in this path of grace."

Our Shri Mahaprabhuji has written in his treatise on "PUSHTI - MARYAADA - PRAVAHAHA", the concept of this path of grace (PUSHTI MAARGA). It is therefore necessary to explain the nature of the four types of "goals" of a "human" life, as per this path of grace.

In the 6th canto of Srimad Bhagavatam, this path of grace has been very clearly explained, along with the stories of the devotees of our Lord. We will now explain the 4 types of "goals" (Purushaatha) as explained in this canto.

In the three verses, explained earlier, the concepts of Dharma, Artha and Kaama have been explained in detail. But the real purport and meaning of the 4th verse, i.e. about "liberation" (Moksha) has not been easy to understand. Hence Shri Vittalesa Prabhucharan has clearly explained the nature of "liberation" in this path of grace.

What is grace? What is its nature? The name of our Lord's grace is "PUSHTI - POSHANAM TADANUGRAHAM". The "Jeeva", on whom, our Lord showers His grace, attains in his heart, the qualities of our Lord, and our Lord blesses this Jeeva with the "bliss" of His own divine self (Swaroopaananda). Hence this path of grace has the goal of attaining the bliss of our Lord's own divine self, out of our Lord's grace.

What is "liberation"? (Moksha). A Jeeva usually is attached to his "ego - mine" idea at all times (Ahamta and Mamata). This is caused by the "opposite" knowledge of treating the body as "Aatma". When a "Jeeva" gives up this "ignorance" (i.e. wrong knowledge) and revels in His own Aatma i.e. our Lord Sri Krishna - this state is called as "liberation" (MUKTHIRHITWAANYATHA ROOPAM SWAROOPENA VYVASTHITHIHI).

So what is it, which is binding the "Jeeva" to this "body"? It is the attachment of the "Jeeva" to his body, house etc. which binds this "Jeeva" in the form of very strong and determined chains of "love" and attachment. This causes "bondage" to the Jeeva. ((1) "PRASAMGAMAJARAM PAASAMAANAHA KAVAYO VIDUHU" - (2) "SNEHA PAASAIRNIBHANDHATI BHAGAWAN SARVAM IDAM JAGAT"). And this "bondage" is caused by our Lord's will, and He does this "bondage", through the chords of love and attachment!

Can we say, that the release from this “bondage” is Moksha or liberation?

It is therefore necessary to clearly understand the nature of liberation, as explained by our Shri Mahaprabhuji. For this sake, let us now consider the concept of “liberation” in the other “Maryaada” path (orderly spiritual progress, as per the scriptures).

सत्त्वरंजस्तम इति गुणाः प्रकृति संभवाः ।

निबन्धन्ति महाबाहो देहे देहिनमव्ययम् ॥

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् । (भ.गी.१४-५-९)

VERSE 2 Meaning: “Oh! Great warrior Arjuna! The three qualities of Satwa, Rajas and Tamas have got originated from primordial Prakruti (Maya). These qualities originate the ideas of “me and mine” for the “Jeeva” in the “bodies”. This puts the imperishable and deathless “Jeeva” into a “bondage”. The Satwa quality is pure and can manifest true Jnana (knowledge). Hence this quality is blemish free. Even then, through the ego of knowledge related to one’s happiness, this quality of Satwa also puts the “Jeeva” in “bondage”!”

The quality of “Rajas” binds the “Jeeva” in bondage due to the desire of the Jeeva to enjoy the taste of materials and objects. The quality of Tamas, through the ego created by ignorance (Ajnana) puts the “Jeeva” in bondage. “

In this way, our Lord has declared in the Gita, that all these three “qualities” (Gunas) cause bondage of the “Jeeva”. The body has been made through these three qualities only along with house, relatives etc. These three qualities have created the “illusion” of “me and mine”.

Giving up all these ties and bondages, along with the yearning for them is considered as "Moksha" (liberation).

But the concept of "liberation" in our path of grace is different and separate in every way, i.e. in it's nature, in the nature of efforts to be done, and also in the nature of it's "result"! How?

(1) In this path of grace, our Lord accepts those devotees only, who have no "Saadhana" to back them up or support them. This is the true nature of liberation in this path. (NISSADHANROOPA).

(2) The service and worship of our Lord can be made only in one's home. Hence, one should live in one's house, and a devotee should experience the "bliss" of worshipping our Lord. This is the natural "effort" (Saadan) to be put by a devotee.

(3) To attain in "real terms" (Sākshat) the companionship of the divine form of our Lord, and with His grace, also experience the bliss of worshipping and serving our Lord. This the "result" (Phalam).

THAT IS WHY, IT IS SAID, THAT GETTING THE COMPANIONSHIP OF OUR LORD'S NOBLE AND SAINTLY DEVOTEES AND OF A BODY, HOUSE ETC. ALONG WITH FAMILY MEMBERS, WHO ARE DIRECTLY USEFUL FOR THE FURTHERANCE OF OUR LORD'S LEELAS AND WHICH WILL REMOVE THE "MAYIK" ATTACHMENTS – THIS IS CONSIDERED AS "MOKSHA" OR LIBERATION.

Then what is bondage? Attachment to bodies, relatives, houses without the remembrance of our Lord and avoiding the companionship of our Lord's noble saintly devotees is "bondage". The nature of "bondage" has been clearly spelt out by Lord Brahma, in his "praise" of our Lord, as given in the 3rd canto of Srimad Bhagavatam.

अह्वयापृतार्तकरणा निशि निःशयाना -

नानामनोरथधिया क्षणभग्ननिद्राः ।

दैवाहतार्थरचना ऋषयोऽपि देव-

युष्मत्प्रसङ्गविमुखा इह संसरन्ति ॥ [श्री. भा. ३-९-१०]

VERSE 3 Meaning: "Oh Lord! the knower of Brahman, a sage, who is not devoted to You and your grace, attains only the cycle of births and deaths (i.e. not full liberation). This is due to the fact, that during the day, these sages are engaged in the efforts towards attaining liberation. They give great sorrow, through these strenuous efforts, to their senses. In the night, they nurture various types of desires in their intellect and go to sleep! Due to this, they see dreams, and their sleep is broken often by these dreams. Through this, they do not get the happiness during their "dream" state, caused by their own previous "actions" (Praarabha) and this happiness get destroyed, due to the disturbed nature of their sleep! Due to all this, this knower of Brahman, who is not devoted to our Lord (i.e. devoid of our Lord's grace) remains in this cycle of births and deaths of Samsara only."

The purport of this verse has been made clear by our Shri Mahaprabhuji in his Sri Subodhini commentary. He says that a Jeeva, who has, in his previous life, made his mind devoted to the "Bhaava" (attitude) of Brahman, for him, our Lord, in turn inspires him to do the actions as per the Vedas, and getting pleased with this, our Lord blesses this Jeeva, with stay in Satyaloka and others. Or our Lord blesses him in this world only. At this time, the devotee feels in his mind, that this "blessing" given by our Lord is not to his liking and desire. In this way, this "Jeeva" forsakes the blessing of our Lord. Then, this

“Jeeva” dies, after thinking about the attitude of “Brahma” (Brahmaatmabhaava) at the end of his life.

As per this verse, even sages also come back to take birth into this world also. Through the “ego” of being “liberated”, these sages are not able to accept the “blessings” (Prasaadam) given by our Lord. This same idea has been expressed in the second chapter of the second canto of Srimad Bhagavatam.

‘एते सृती ते नृपवेदगीते त्वयाऽभिपृष्टे ह सनातने च ।

ये वै पुरा ब्रह्मण आह पृष्ट आराधितो भगवान् वासुदेवः॥’

‘नह्यतोऽन्यः शिवः पन्था विशतः संष्टताविह ।

वासुदेवे भगवति भक्तियोगो यतो भवेत् ॥’

(भा. २-२-३२/३३)

VERSES 4 and 5 Meaning: “Oh king! You have asked the question, as to what should a person do, who is on the shores of impending death? I had already spoken to you about the two Vedic Sanatana paths of (1) Immediate liberation and (2) “Stage by stage” (Krama) liberation. These two paths were, in the first instance, spoken to Lord Brahma by our Lord Sri Vaasudeva (Sri Narayana), after Lord Brahma had served and worshipped our Lord and these, I have already explained to you.”

“Though, there are several paths, such as penance, Jnana, Yoga, worship etc. for a “Jeeva” to get liberated from the cycle of births and deaths, only this path of Bhakthi (devotion) does not give any sorrow, as all other paths confer happiness with sorrow only. Hence, it is appropriate to adopt as the “best” path only this path, of devotion to our Lord Sri Vaasudeva. All other paths bless a “Jeeva”, with stay and enjoyment in other worlds for some time, and eventually, the “Jeeva” has to come back

to this earth. In this path, therefore "immediate" liberation is indeed impossible! Even the "stage by stage" liberation is not possible, without getting pure and loving Bhakthi to our Lord. FROM THIS, WE SHOULD REALIZE, THAT NO ONE CAN ATTAIN "LIBERATION" WITHOUT BHAKTHI TO OUR LORD SRI HARI. NO OTHER PATH CAN HELP A "JEEVA" TO ATTAIN LIBERATION. This is the true philosophy.

Then, how come there are two types of "liberations" explained as above? Answering this it is said, that, in this path of grace, there is an "inner division" and due to this, there is a difference in the nature of "liberation". In this path of grace, therefore, there are two types of liberations. (1) Pushti Maryaada (grace — orderly) and (2) Pushti — Pushti (grace — grace only).

Firstly the Vedic "Maryaada" path consists of the actions, Bhakthi and Jnana practices as explained in the Vedas. This thought has been very clearly explained by our Shri Mahaprabhuji in his treatise "PUSHTI PRAVAHA MARYAADA". A devotee following these Vedic tenets, either any of them or all of them together, with the grace of our Lord — this practice is called PUSHTI MARYAADA! Through this spiritual practice, the devotee attains "liberation", and this liberation, is called as "Pushti Maryaada" liberation.

Now, when liberation takes place ONLY DUE TO THE GRACE OF OUR LORD (i.e. special grace of our Lord), through which the devotee attains: (1) The knowledge, through the grace of our Lord, about the various Leelas of our Lord enacted with the Vraja devotees, (2) the total knowledge about the blissful loving attitude of our Lord's heart — THIS IS PUSHTI — PUSHTI (grace —

grace) and the “bliss” of our Lord, attained through this is the liberation of PUSHTI — PUSHTI — the highest form of liberation!

In the “Pushti-Maryaada” liberation, a devotee experiences our Lord in his heart, and not “actually” through his eyes, outside! But, in the “Pushti — Pushti” liberation, the devotee attains the actual “Darsan” of our Lord, outside himself, through his eyes! This is the cause for the difference in these two types of liberations, as these two types of our Lord’s “Darsan” (Paroksha and Aparoksha) also create different “attitudes” in the minds of these devotees.

Goswami Shri Vallabhji has made this more clear by stating as follows. He says, that in the state of Pushti-Maryaada liberation, the devotees of our Lord will speak and sing the Leelas, glories and stories of our Lord, among themselves, and will enjoy the companionship of our Lord Sri Hari, who has entered into their heart (i.e. manifested) and enjoying our Lord’s presence is considered by them as the highest fulfilled state!

Sri Naarada, Sri Sukadeva and Sanakaadi brothers are thus considered as those, who have gone beyond the three “Gunas” (qualities — Gunaatita), and are also hailed as “Aatmaraama” (reveling in their own “Aatma” i.e. our Lord in their hearts). But the devotees, who are established in “Pushti — Pushti” (grace — grace) liberation have actual physical outside “Darsan” of our Lord, and they enjoy him through all their senses and in every way, get all their desires fulfilled, with our Lord’s grace.

In this way, there are two types of “liberations” for the devotees. Now, with a view to bring out the “lower

category” nature of Pushti – Maryaada liberation, we can examine the meaning and purport of the “words” used in the former portion of this verse. In the three verses of the “Chatusloki”, there is the “addressal” part, and in the fourth verse also, this “addressal” is present. Like in the first verse, the addressal is made “Oh Lord Sri Hari!” In the second verse, the addressal of “Samanjasa” has been made to our Lord. In the third verse, the addressal of “Oh Lord with lotus like eyes!” has been made. Through these “addressals”, we can realize, that the Lord is actually present before oneself. Hence, in this 4th verse also, the addressal is there in the form of “Oh Uttamasloka!” (Oh! Lord of great fame, which is sung by everyone). Here, Vritraasura says, “Oh Lord! Uttamasloka!” I am going round and round in this Samsaara of births and deaths, due to my own “Karmas”, (past actions) along with the other “Jeevas”. Hence please do not put me in association with those, who are worldly and who constantly undergo this travail of Samsaara”. This meaning comes out, when the addressal is made like this. But Vritraasura had very clearly mentioned earlier, that he has no desire at all, even for liberation! (Apunarbhavam). Hence, we have to conclude, that Vritraasura had the keen desire to get “Darsan” of our Lord only, and he did not have any desire for any other object, material, status etc. in his mind. Due to this, Vritraasura would not have prayed, as mentioned above i.e. not to get associated with those, who are in the wheel of Samsaara of births and deaths! Thus, to give meaning to this prayer in this way is not appropriate. Hence, we should use the word fully viz. “UTTAMASLOKAJANESHU” i.e. “Oh Lord! let me always get the association of your noble and saintly Bhakthas.

If someone were to say, that the Lord was not actually present before Vritraasura, because there is no "addressal" in the 4th verse, and due to this, it is necessary to include the addressal of "Oh Uttamasloka"! as an answer to this, it is said, that despite the absence of this "addressal", our Lord was actually present in the intellect of Vritraasura. This truth has to be accepted because.....

‘अहं समाधाय मनो यथाह संकर्षणस्तच्चरणारविन्दे ।
त्वद्वज्रहोलुलितग्राम्यपाशो गतिं मुनेर्याम्यपविद्धलोकः॥’

(भा-९-११-२१)

VERSE 6 Meaning: "Our Lord Sri Sankarshana has given me the instruction on "Jnana" and "Bhakti". I have put my mind on the lotus feet of our Lord Sri Hari. Oh Indra! Your Vajra weapon is the instrument, which you will aim on me. My body is demoniac in nature. I will now give the "gift" of my body (oblation) to the Bhairavas and Bhoots and through this, I will give up this world. I will then attain the holy lotus feet of our Lord, which is the true goal of all contemplating sages."

Through this statement of Vritraasura, we can realize, that he was aware of the entire history of his previous birth. We should also regard Vritraasura as a great devotee of our Lord, with one-pointed devotion. Like during the dying moments of Shree Bheeshmaacharya, our Lord, due to His extreme compassion, gave His "Darsan" to him. In the same way, during the dying moment of Vritraasura also, our Lord, out of His compassion, gave His "Darsan" to Vritraasura also. That is why, Vritraasura was so very happy with the "Darsan" of our Lord! Due to this factor only, our Shri Mahaprabhuji has said, that our Lord was present actually, in His divine form before Vritraasura. Though

our Lord was present before him, Vritraasura should have told, "Let me attain the friendship with your devotees "Oh Lord!" (MAMA TWADEEYESHU JANESHU SAKHYAM BHOORYAT). But Vritraasura told, "Let me attain You, Oh Lord! who is the "Uttamasloka" (worthy of great praise), as described in the scriptures, through the friendship of your devotees." (MAMA UTTAMA SLOKA JANESHU SAKHYAM BHOORYAT). He says, that he should get associated with those devotees from whom "You have removed darkness in their heart, through their daily singing of our Lord Sri Hari's glory and Leelas". Such noble saintly persons who are aware of the real meaning of the scriptures have sung the glory of our Lord, and that is why "Oh Lord! You have been called as "Uttamasloka"! (UDRUTAM TAMO YESHAM TE UTTHAMASTHAI YATHARTHAM SASTRAVIDBHIHI SLOKYATE KEERTHYATE YITHYUTHAMASLOKAHA). Alternately our Lord is called as "Uttamasloka", due to the knowledge of Parabrahman as understood through the Upanishads, and also due to the knowledge, gained through the Vedic sacrifices and other Vedic rites. Thus, through the two types of knowledge, (Para and Apra Vidhya) our Lord has been realized and hailed as "Uttamasloka". The devotees of our Lord Sri Hari, who is hailed as Uttamasloka, are the people belonging to our Lord Uttamasloka, and "these are the devotees, whose companionship is "desired and prayed" for by me". These devotees of our Lord Sri Hari have been born exclusively to sing the glory and Leelas of our Lord Sri Hari only. Vritraasura is praying, that he should get their "association and friendship". On this, there is proof and evidence in the Padmapurana also.

न कर्म बंधनं जन्म वैष्णवानां च विद्यते ।

विष्णोरनुचरत्वं हि मोक्षमाहुर्मनीषिणाः ॥

(पद्म पुराण)

VERSE 7 Meaning: "The births of Sri Vaishnavas do not take place, due to their "actions" (Karmas). The devotee of our Lord Vishnu is the follower and servant of our Lord Sri Vishnu, and they are born only to sing the glory and Leelas of our Lord Sri Hari! The "bliss" derived by singing the glory of our Lord Sri Hari is greater than the bliss of "Saayujyam" (union with our Lord's divine form) liberation."

As per the above statement in the Padma Purana, an ideal devotee of our Lord is "Gumatita" (beyond the three Gunas) - NIRGUNA BHAKTHA – and Vritraasura is praying, that he should be blessed with "companionship and friendship" of such "beyond and three Gunas" devotees of our Lord Sri Hari. Our Lord's true divine nature, as per the scriptures, is also described through these words "UTTAMA SLOKA JANESHU".

If some one were to doubt, that the words "Uttamasloka" denotes only to our Lord, whose glory is sung by sage Naarada, Sri Sukadeva, Sanakaadi brothers and other great noble saints, then it is replied, that the scriptural meaning of the glory of our Lord is brought out only by joining the words to read as one viz. Uttamasloka! But this sort of statement is also not right.

Earlier the addressal of our Lord has been made as "Oh Lord! who is Uttamasloka!" Later, a prayer has been made to avoid the "association" of those, who are caught up in the bondage of births and deaths! At last, all these prayers lead one to get associated with true devotees of our Lord only. Then, what is the use of interpreting this

meaning, in the way, it is done? Answering this, it is said, that our Lord gives the "bliss" of His divine self, only through the association of His devotees. This is the view and purport, which comes out very clearly through the words of Srimad Bhāgavata Purana at several places e.g. Like it is said, "In the heart of Sri Sukadeva, our Lord is present resplendently ("VAIYYA- SAKIHI SA BHAGAWANAARTHA VISHNURAATAM") and king Parikshit is a great devotee of Lord Vishnu." It is said that, that the child Parikshit was protected in his mother's womb by our Lord, only for the sake of listening to the Leelas and stories of our Lord. Sri Sukadeva, therefore explains the same divine "Leela" form of our Lord, which he has seen (and always seeing) in his heart. And, the Lord, who is present in the heart of king Parikshit has listened to His own Leelas and stories, clearing His own doubts and becomes very pleased and happy! In this way, OUR LORD, WHO RESIDES IN THE HEARTS OF SUCH NOBLE, SAINTLY BHAKTHAS GETS MANIFESTED ONLY THROUGH HIS DEVOTEES, AS A "RESULT" (PHALAM) OF KEEPING THEIR COMPANY! Due to all this, we should realize the meaning of this verse, only through the joining of the three words viz. "MAMA UTTAMASLOKA JANESHU"!

Some persons may say, that, only in the company of these devotees who are "beyond and three qualities" (Gunatita) saints, who revel in their own "Aatma" only, a person can experience our Lord, as described and symbolized by the scriptures, in the "Paroksha" way (i.e. not actually before oneself) – i.e. as a deep inward experience in the heart. The "actual direct" experience of the "Darsan" of our Lord does not take place. If this

is so, how can a devotee attain the actual outside, physical "Darsan" of our Lord? On this, it is replied that "POURUSHA SABHAJANAM CHA PHALAM" — THE "RESULT" (PHALAM) CONSISTS OF SINGING THE LEELAS AND STORIES OF OUR LORD, WITH RESPECT AND DEEP LOVING ATTACHMENT. For this, the evidence and proof is given by our Lord Kapila in the 3rd canto of Srimad Bhagavatam.

नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः।
येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि॥

[भा - ३-२५-३४]

VERSE 8 Meaning: "The devotees who are fond of My holy feet live only for My sake i.e. they live to please me only! All their actions, through their bodily senses are aimed to please Me only. Many such devotees, who are very rare, meet each other and sing My Leelas and stories, with respect and loving attachment. At this time, they do not care or desire for the "liberation of union" with Me, which I grant them out of My joy and love for My devotees!"

Lord Kapila has told, that the bliss of singing our Lord's Leelas and stories, with loving attachment and respect, along with other likeminded devotees, is greater than the bliss of actual "union" with our Lord! Due to this, in this path of grace, for the devotees, this is both "Saadhana" (spiritual effort) as also the "Phalam" (result) also. Sri Sukadeva is explaining this purport only, through the following verses.

“प्रायेण मुनयो राजन्निवृत्ता विधिषेधतः ।

नैगुण्यस्था रमन्ते स्म गुणानुकथने हरेः ॥

[भा - २-१-७]

परिनिष्ठितोपि नैर्गुण्ये उत्तम-श्लोक लीलया ।

[भा - २-१-९]

गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥

तद हन्तेऽभिधास्यामि महापौरुषिको भवान् ॥

[भा - २-१-१०]

VERSES 9, 10 and 10 ½ Meaning: "Oh king! After getting out of the various prohibited acts as explained in the Vedas, the noble saintly devotees, who are contemplative by nature, fix their minds on the "quality free" (Nirguna) Brahman! Even then, they always revel only in singing and talking about our Lord Sri Hari's Leelas and qualities. Oh King — seer (Raajarishi)! You have experienced both — the happiness of the kingdom and the bliss of Brahman! Due to this, you have attained the status of a "sage" among the kings! I myself was deeply attached to my mind in the "quality free" Brahman (Nirguna). Even then, my mind has been attracted, and has come under the control of the stories and Leelas of our Lord Sri Krishna, who is "Uttamasloka" (whose praise is sung by the greatest devotees and saints). As a result of this, I studied this Srimad Bhagavata Purana. I will now tell you these Leelas and stories of our Lord, as I am eager, that you also become a great devotee of our Lord Sri Krishna. To tell the Lord's Leelas and stories in this way to each other is indeed the highest result."

King Parikshit also has said the following, praising the glory and greatness of our Lord Sri Hari's Leelas and stories.

निवृत्ततर्षैरुपगीयमानाद्भवौषधाच्छोत्रमनोऽभिरामात् ।

क उत्तमश्लोक गुणानुवादात्पुमान्विरज्येत विना पशुघ्नात् ॥

[भा - १०-१-४]

VERSE 11 Meaning: “Having completely removed all types of desires and hankerings (i.e. in whose mind the attachment to material objects/desires has ended), these Jnani’s also sing the glory of our Lord Sri Hari. Such is the nature of our Lord’s Sri Hari’s Leelas and stories, that it acts as the medicine, for the cure of the disease, in the form of this Samsaara of births and deaths. These Leelas give great bliss and joy for the speaker of our Lord’s Leelas and also for the hearer of the same. After listening to such Leelas and stories of our Lord, who can take rest from this, except a person who has killed his own Aatma! In other words, how can anyone become satisfied with listening to the glory of the Leelas of our Lord i.e. no one can become fully satisfied with this, as the devotee will ask for more and more as OUR LORD HARI IS LIMITLESS AND HIS STORIES - LEELAS ARE ALSO LIMITLESS (HARI ANANTHA HARIKATHA ANANTHA – SAINT JNANADEVA).

Through the above, we can realize, that even the devotees, who enjoy the bliss of Brahman, and who have attained the state of being beyond the three Gunas (Gunaatita), attain greater bliss and joy in singing and speaking about our Lord Sri Hari’s qualities and Leelas, with loving attachment. Can we then not say, that this “state” is their attainment of the bliss of liberation? This is more specifically explained through the following verse in Srimad Bhagavatam.

एकान्तिनोयस्य न किञ्चनार्थं वाच्छन्ति ये वैभगवत्प्रपन्नाः।
अत्यभ्दुतं तच्चरितं सुमंगलं गायन्त आनन्दसमुद्रमग्नाः॥

[भा - ८-३-२०]

VERSE 12 Meaning: "The devotee of our Lord, who is one-pointed and exclusively devoted to Him, surrenders to our Lord with sincerity and determination. This devotee of one-pointed devotion, merges himself in the ocean of bliss by singing the most wonderful, beautiful and auspicious stories and Leelas of our Lord! He does not desire anything else from our Lord, including liberation!"

From the above, we can realize, that for such great one-pointed devotees, who love our Lord, above everything else, this "Saadhana" (spiritual effort) only is "Moksha" or liberation. Thus, by listening to the qualities of our Lord, along with His Leelas and stories, the devotees of our Lord Sri Hari, despite our Lord being not present, before them, get merged in the beauty of our Lord, like they would enjoy their own divine self. But, due to their getting merged in bliss, originated by the singing of our Lords' glories, along with other devotees, these devotees attain the bliss of our Lord's "Aananda" (bliss). In fact, those, who listen to the glory of our Lord's Leelas and qualities also attain the same bliss; as it has been said, "NANU TRIPYE JUSHNYUMADVACHO HARIKATHAMRUTAM". "Oh Lord of Yogis! I am not fully satisfied, in my mind, after drinking the nectar of Sri Hari's Leelas and stories, through your nectarian words told by you". These words were used by King Janaka to the 9 Yogis. King Parikshit has also spoken the following verse.

‘येन येनावतारेण भगवान् हरिरीश्वरः ।

करोति कर्णं रम्याणि मनोज्ञानि च नः प्रभोः ॥’

[भा - १०-७-१]

VERSE 13 Meaning: “Oh Omniscient One! Oh Lord! who is capable of telling everything! Please tell me, about all the mind-enchancing and blissful Leelas and stories of our Lord, who is the destroyer of sorrow of everyone, who is invested with the 6 qualities of opulence etc. and who has taken innumerable incarnations. Please explain to me all His Leelas and stories enacted during all these incarnations.”

We are able to see, in the scriptures, sentences glorifying the greatness of our Lord's Leelas and stories. Hence, it becomes necessary, that one should have a devotee-speaker, (Vaktha) who will speak and sing about our Lord's qualities and Leelas. In view of this, Vritraasura should have prayed only for attaining the “Sangha” (association) of our Lord's devotees, and why did he pray for their “friendship” (Mitrata). Answering this, it is said, that devotees like king Janaka and Parikshit are ideal “listeners” (Srota) and the speakers get more enthusiasm and interest in telling about our Lord's Leelas and stories, to such great and sincere devotees. It is also necessary, that the real nature of our Lord's Leelas and it's glory should be explained with deep knowledge and by bringing out their purport fully. This is the ideal way of singing about the glory of our Lord's stories and Leelas. This same “purport” has been explained in the 5th chapter of the 11th canto of Srimad Bhagavatam.

कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः ।

यत्रसंकीर्तनेनैव सर्वः स्वार्थोऽभिलभ्यते ॥

[भा - ११-५-३९]

VERSE 14 Meaning: “He, who is an exalted person and is capable of understanding the real meaning of

everything and with blessed qualities, always sings the "praise" of this Kaliyuga, only. As, in this Kaliyuga a person attains all his goals by singing about our Lord Sri Hari."

In this way, telling each other about our Lord's qualities should be preceded with full understanding of the greatness of our Lord's qualities, Leelas and stories! King Parikshit's words inspires the enthusiasm and interest of Sri Sukadeva who in turn, explains the glory of our Lord, only after understanding them clearly. King Parikshit had not understood, earlier, the glory of our Lord's greatness. But he had the "taste" (Ruchi) to listen to the glory of our Lord Sri Hari, and was also eager to understand our Lord's qualities, Leelas and stories. In this way, the words of hearers become the "efforts" (Saadhan) for this "Harikeertan". In this path of devotion, the first step is "hearing" (Sravanam), and the devotee is supposed to attain the ultimate goal of becoming a "Daasa" (servant) of our Lord. in this way, all such "attitude" (Bhaava) are "efforts" only! The "Bhaava" (attitude) of being a "friend" is one of the result. Hence, the prayer of Vritraasura to attain the association and friendship of devotees. In an "ideal friendship", the love and helpful attitude of a good friend always, along with his self, resides in the heart of a friend! In this way, each and everyone of the "friends" becomes supportive and helpful, in their minds to each other. That is why, Vritraasura has prayed for this friendship of the saintly Bhakthas of our Lord. It is said here, that this friendship with ideal devotees of our Lord Sri Hari is equal to "liberation"!

If it is told, that in the state of liberation, there is no sorrow or fear! There is also no dependency on the "other". Replying to this, it is said.....

‘अमयं वै जनक प्राप्तोसि’ ‘स्मर्तव्यश्चेच्छताभयं’

‘तरतिशोकमात्मवित्’

‘तदस्य ससृतिर्बन्धः पारतन्त्र्यं च तत्कृतम्’

VERSE 15 Meaning: “Oh king Janaka! You have already attained fearlessness. But, a devotee who desires to attain this “fearless” state, should remember our Lord Sri Hari, as an act of duty. Egoistic persons also can cross the barriers of sorrow (i.e. they overcome their sorrows). This “Jeevaatma” has the burden of the bondage of “me and mine”, related to this Samsaara (of births and deaths). Due to this attitude only, the “Jeevaatma” becomes dependent on others and comes under their control.”

On this, it is said further that, “After giving up the prohibited actions of the “worldly” and the “Vedic” natures, the devotee, who is given to contemplation, who revels in his own self, and who has gone beyond the three Gunas also, lives merged, along with other devotees, in the singing and praising the glory of our Lord Sri Hari. Due to this, an ideal devotee of our Lord Sri Hari does not attain any sorrow or difficulty (i.e. he never feels any sorrow). [PRAAYENA MUNAYO RAAJAN NIDRUTHAVIDHISHEDHATAHA”. “YESHA HAVAVA NA TAPATI”.]

On understanding the inner meaning of the above Vedic references, the devotee experiences no fear or sorrow! But a doubt will still persist now. As “friendship” involves the requirement of the “other person”, as a “friend”. Due to this, is there a possibility of the factor of “dependency” creeping in this? Is this state, then, not liberation at all, due to this external dependency or

requirement? For this, the answer is given by telling, "Oh Lord! let my independence be always protected. Hence, let the factor of my attachment be only to the devotees of our Lord." (**SARVATHA SWATANTRATWAAYA SWANISHTA BHAKTHA VISHAYA KEEERTHANAM**). The word "Mama" (mine) has been used to indicate that **LET MY ATTACHMENT TAKE THE FORM OF FRIENDSHIP WITH THE DEVOTEES OF OUR LORD, AT ALL TIMES!** Through this, "my independence" will always remain safe. The word "Mama" (mine) is also used to indicate this. Like in "ghee", the "liquid" nature is always present naturally, but due to coming into contact with fire, sun etc. it's "liquid" nature gets manifested in a more prominent way! Like the qualities of compassion and humility get experienced only when "relationship" is established, though these qualities are the "duty and nature" of one's inner mind only. There is no dependency for these qualities on any external factor or person, although their expression take place only when "relationship" is there! Thus, at all times, a person is independent and free to express the qualities of compassion, humility, love etc. on everyone. In the same way, this "friendship" with the devotees also is a quality of the inner mind, and a devotee is fully free to express this sense of friendship!

That is why, Vritraasura has prayed, "Oh Lord! let me have this type of friendship with your devotees". This is the same view, our Shri Vittalesa Prabhucharan has said, through the words, **"SWANISHTA BHAKTHA VISHAYAKEERTANAM"** i.e. "Let the factor of my attachment be the friendship of thy devotees". In this way, this "friendship", where our Lord Sri Hari's love is the goal, there is no harm done for "liberation" also.[In

this world, all types of "friendship" are based on a motive or choice, which is worldly - hence temporary. Friendship also ends with the ending of motive or choice. But in our Lord's case, as Sri Hari's love is permanent, this friendship also is said to be permanent "NITHYA".]

Another question arises now. If it is told, that in this path of "friendship", one devotee has to become the "hearer", and he will, due to this, become dependent on the "speaker", and this "dependency" may affect the bliss of liberation? Moreover the "speaker" also is susceptible to death, birth etc. Hence due to death, or departure or going away of this devotee, a situation may arise, that there is no "speaker" available to speak about our Lord Sri Hari's qualities, Leelas and stories! All these problems caused by "time" (Kaala) and "Desa" (place) can affect the bliss of this type of "liberation"! Removing this doubt, it is said that, "GUNASABHAJANA" i.e. As our Lord Sri Hari's Leelas are sung in a group of likeminded devotees, there are always many other devotees available to extol on the virtues of our Lord Sri Hari, and many will remain as "hearers" only. In this way, either by becoming a "speaker" or a "hearer", one's free will and independence will continue to be protected. Moreover on the going away or demise of one "hearer", everyone else in the group will not feel his absence! Due to this, the factor of "time" and "place" do not impose its restrictions. Hence, one's "friendship" is not affected by any of these factors. The "liberation" experienced through this "friendship", also is not affected or harmed. That is why, the "plural" gender is used for these words (JANESHU).

Another doubt arises. There can be a speaker, who considers all other "hearers" as "lower", and this sort

of “independent” attitude leads to the “blemish” of insulting the “hearers”. Moreover, it is said, that only those devotees are entitled to speak about our Lord Sri Hari, who are fully aware of the true glory of our Lord’s (Mahaatmya Jnanam) Leelas and stories. Others, who are devoid of this knowledge, but are eager to realize and understand our Lord’s glory, are entitled to become the lower category “hearers”. Where, everyone is fit and deserving to tell about our Lord’s glory, Leelas and stories, is it is not improper for Vritraasurs to make himself the speaker, while making all others as the “hearers!”. This smacks of “disrespect” to all others! On this, a fitting reply is given by telling, “JANATWĀDEVA” i.e. all these devotees, despite being fully aware of the entire scriptural knowledge, are, due to the will of our Lord, have taken “births” – and, in this way, are not free and independent – and have come under the control of our Lord (i.e. His servants). Hence, with a view to exhibit the “control of our Lord over them i.e. their belonging to our Lord (Bhagawadeeyata), they participate in this “HARI GUNA SABHAAJAN” and their “freedom” is not affected in any way!

The 4 brothers, the Sanakaadi sages, are all “Jnanis”. Even then, they made one of them viz. sage Sanandana as their “speaker”, (Vaktha) and all the other three and others, eagerly accepted to become “hearers” (Srota). In this way, the “praise of the Vedas” was done (Veda Stuti). They never had the feeling of “big or small” among themselves. Everyone treated the other as “equal”, and no one was under the control of the other! In fact, no one felt himself as “independent”, as everyone felt, that they belonged to our Lord Sri Hari only.

If someone were to say, that in the state of "liberation", there is bliss without any sorrow, and in this assembly, where our Lord's Leelas are sung, there is the "necessity" for "hearers", and hence, one need to seek and search out to gather those, who will be ardent "hearers" of our Lord Sri Hari's qualities and Leelas! i.e. these devotees should be aware of the "bliss" (Rasa) of singing our Lord's Leelas and qualities! Moreover, it is further said, that only by becoming the ideal devotees of our Lord Sri Hari, in a proper way, a group of devotees can realize the bliss of liberation, arising out of this group activity of singing the Leelas and virtues of our Lord Sri Hari. i.e. all of them viz. the "hearers", should be eager to attain, serve, worship and love our Lord Sri Hari. Thus the "proper way", through which our Lord Sri Hari's Leelas is told, depends upon the "speaker" and his capacity.

Hence, one needs to really seek out and search for this "proper, fit and deserving" speaker! There is great stress and difficulty involved in these "searches and actions". Now can we say, then, that there is great bliss of liberation in this "Hari Guna Sabhajana"? Answering all these doubts, it is said that, "This 'me - mine' based 'Samsaara' (of births and deaths) is like a 'wheel' (Chakra). This 'wheel' always moves, and the 'Jeeva', who is caught up in this 'wheel of Samsaara', (of births and deaths) goes to every place by himself. In this way, the 'Jeeva' is caught up on this movement, automatically. In other words, he attains those objects which he likes, or which he does not like, in an automatic way. There is no harm or stress in attaining these objects, which anyway are attained on their own! Due to this, the attainment of bliss in the company of our Lord's devotees

and their friendship thereof, which is equal to the bliss of liberation, is not harmed. Thus, the going on the "wheel of Samsaara" takes place on it's own. As the attainment of "bodies" (as per the will of our Lord) and the movement through the wheel of Samsaara take place, automatically, the aspect of "sorrow" will not be there (on clear understanding of this eternal movement of the wheel of Samsaara) as everything changes — from happiness to sorrow and vice versa! But in the "friendship" of the noble devotees of our Lord Sri Hari, there is only bliss of liberation, and this is experienced by each devotee clearly.

If it is told that, let there be this bliss of liberation in the company and friendship of our Lord Hari's devotees, but by the very word of "Samsaara", one has to really undergo the pain of births and deaths, and also the "travails" of one's various lives! How, then, can we say, that there is "bliss" only without any sorrow? Answering this, it is said, that the meaning of this word "Samsaara" as given by Vritraasura is that, "The Lord has indeed showered His grace on me" (this is the meaning of the word "Samsaara" given by Vritraasura). The wealth of my efforts (Saadhan) will become successful only, through the grace of our Lord. Through this, the glory and greatness of our LORD'S GRACE (Bhagawat Kripa) on himself is indicated. He says, that the purpose of this "Samsaara" (wheel of births and deaths) is not to make everyone understand the factor of "births and deaths" and it's "sorrow", but to indicate the "bliss of our Lord", which is there in this "Samsaara". How? Because a prayer to our Lord is usually done only when one undergoes some sorrow! Hence, the word "Samsaara" has been used by Vritraasura to make everyone realize

the "sorrow" of this world only! Answering this (i.e. negating this view), it is said that, at this time, Vritraasura has said, "Oh Lord! I have passed through, up to now, many "bodies"! I, indeed, have gone through great sorrow and through your grace, this present "body" is my last one! From now onwards, I am not going to experience any more sorrow! — As my "body" will become, from now onwards, useful for serving and worshipping our Lord Sri Hari only! This is the prayer, Vritraasura has made to our Lord.

From the above, we can clearly see, that there is "bliss", which is different from "sorrow". If someone were to say, that this "sorrow" also is caused by our Lord's desire and will only; Despite this, why Vritraasura had told that, he was going round this wheel of Samsara only due to his "actions" (SWAKARMABHIHI). In fact, a great devotee like Vritraasura should be always inspired to think, that only due to the desire and will of our Lord, he is finding himself in the state where he was! On this, it is replied that A DEVOTEE SHOULD NOT TAKE THE NAME OF OUR LORD, WHEN ONE IS SUFFERING I.E. NOT ATTRIBUTE ONE'S SORROW TO OUR LORD'S WILL AND DESIRE (I.E. ONE SHOULD BLAME ONE'S OWN PAST ACTIONS ONLY, FOR ONE'S SORROW). That is why, Vritraasura, being the greatest of all devotees, has blamed his own past "actions" for the travails in the wheel of Samsara! He says, that one should certainly undergo the results of one's actions! That is why, he has used the word "Swa" (mine) here. He did not want to attribute his sorrow to the will and desire of our Lord, as he wanted to own responsibility for his own fate and not blame our Lord! Hence, he used the word of "Karma" (actions).

If someone were to say.....

जनोवै लोक एतस्मिन्नविद्या काम कर्मभिः ।

उच्चावचासुगतिषु न वेद स्वांगतिं भ्रमन् ॥

VERSE 16 Meaning: “This entire Universe is under the control of the primordial ignorance (Avidhya) and it’s result of desires and actions (Kaama and Karma). The celestials, birds and the humans are roaming around in this Universe, after having attained it. They are not aware of their refuge or basis. They are also not aware of their goals either.”

In the above verse, the three factors of (1) Ignorance, (2) desires and (3) actions (Karmas) are told to be the reason and cause for the “Jeevas” roaming in this Universe. But Vritraasura has told in this verse, that only “Karma” (actions) as the “cause” for this “roaming” in the wheel of Samsaara. Why? Answering this, it is said, that, though all the above factors of ignorance, desires and actions are responsible for the cycle of births and deaths, for the “Jeeva”, the main and important reason is “Karma” (action) only. Like in the making of a pot by a potter, the rope, which moves the wheel and the stick which controls this movement are used. But the most important role is played by the stick, which controls the movement of the wheel. That is why, this expression of “the pot is made by the stick” (Dandena Ghatam Karoti) is used often! Hence, Vritraasura has used the words “Swakarmabhihi” (my own actions) in the verse. Moreover, without actions and it’s effects, a Jeeva cannot take births and deaths, due to ignorance and desires only. An embodied “soul” also cannot remain quiet without doing something or other. That is why, it has been said in the Gita as follows.....

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

[भ. गी. - ३-५]

VERSE 17 Meaning: "No being or person can remain, even for a second, without doing any work. The "Jeevas" infatuated by the three qualities of Maya viz. Satwa, Rajas and Tamas always do actions incessantly."

These three qualities (Gunas) of Maya (our Lord's power of illusion) only make every being to do some work or another. Through this, every being has to perforce enjoy the results of it's actions also — either good or bad, or whether born here or elsewhere, as a human being or even as a celestial being — i.e. anywhere in this vast Universe, a Jeeva is chased by the results of it's actions!. Hence, till the "Jeeva" carries a body, it has to undergo the effects of it's past actions without fail. The ending of "actions" does not take place.

Even Vritraasura was under the control of his actions. But he made a prayer for getting the association and friendship of saintly devotees of our Lord Sri Hari. Explaining this further, it is said, that Vritraasura was really interested in attaining the "liberation" of the "grace — grace" (Pushti — Pushti) type. That is why, this prayer is understood to have been made by him.

In the first part of the prayer, we have already seen the "Pushti — Maryaada" Moksha or liberation clearly exemplified — through friendship with the saintly devotees of our Lord, who are aware of the secrets of the real divine nature of our Lord's Leelas and stories. i.e. companionship and friendship with those devotees, who belong to our Lord (Bhagawadeeya). Shri Gowwami

Purushothamji says clearly here, that our Shri Mahaprabhuji has written in his "PUSHTI MARYAADA PRAVAHA" treatise that, "in this path of grace, the Jeevas are made differently". (TASMAT JEEVAHA PUSHTIMAARGE BHINNAH YEVAM NA SAMSAYAHA). Hence, we have to conclude, that the Jeevas originated by our Lord, through His grace (Pushti) are made only for the sake of serving and worshipping our Lord. These "Jeevas", in their divine nature, are akin to the divine nature of our Lord Himself.

It is also said, that these Jeevas, who have been blessed by our Lord's "grace", follow the Vedic traditions and it's rules/injunctions, and also live as per the "worldly" requirements — only for the sake of "teaching" this world, and using this sort of life as a "facade" only: [VEDIKATWA LOUKIKATWA KAYAPYAA THESHU NANYATHA — VAISHNAVATWAM HI SAHAJAM TATO ANYATRA VIPARYAYAHA.] But the "Vaishnava devotion" only is the natural attitude of these Jeevas of grace (Pushti Jeeva).

In this path of grace, there are several references in Srimad Bhagavatam, through which the glory of Sri Hari's virtues and Leelas has been explained. Those references are given below.

- (1) "NAIKAATMATAAMME". (नैकात्मतां में)
- (2) "PRAYENA MUNAYO". (प्रायेण मुनयो)
- (3) "PARINISHTITOPI". (परिनिष्ठितोऽपि)
- (4) "TATRABHAVADBHAGAWAN VYASA PUTRHA". (तत्राभवद्भगवान् न्यास पुत्रः)
- (5) "TADWAYASHTAVARSHAM". (तद्वयष्टवर्ष)
- (6) "DWPAYANANCHUKO JAJNE BHAGAWANEVA SANKARAH". (द्वैपायनाचुको जज्ञे भगवानेव शंकरः)

(द्वैपायनाचुको जज्ञे भगवानेव शंकरः)

- (7) "AMSASENAVATIIYORVYOM SA PRĀPA
PARAM PADAM". (अंशांशेनावतीर्योव्यो स प्राप
परमं पदम्)
- (8) "TAM SKANDA YITHYACHAKSHATE".
(तं स्कन्ध इथ्याचक्षते)
- (9) "TATHA SUHRUTHAMA DRIDRUK-
SHITAM PRASANGE". (तथा सुहृत्तम दिहाक्षितं
प्रसंगे)

गोविन्दभुजगुप्तायां द्वारावत्यां कुरुद्वह ।

अवात्सीन्नारदोऽभीक्ष्णं कृष्णोपासन लालसः ॥

[भा - ११-२-१]

VERSE 18 Meaning: " With all these references, Sri Sukadeva, Sanakaadi brothers, sage Naarada and others have emphasized the glory of the secret of our Lord Sri Hari's qualities and Leelas. It is further said, that in the path of grace, "our Lord manifests Himself in a divine form and confers the result of His "bliss" (Aananda) of His own divine form" (KAAYENA CHA PHALAM PUSHTOU). That is why, Sri Sukadeva has been referred to as "Sri Bhagawan" (VAIYASAKIHI SA BHAGAWAN). Of course, the first category of the "devotee" is king Parikshit. The highest category is the Sanakaadi brothers. This has been referred to in the Chandogya Upanishad, in which, the dialogue between sage Naarada and the Sanakaadi brothers has been described. Therein, the attitude of "Sarvaatmabhava" (seeing everything as "Aatma" and everything in "Aatma") has been clearly referred to as fully established in the Sanakaadi brothers. In the "Veda Stuti" also, it has been clearly stated, that the real meaning of the Vedas is the "service and worship" of our Lord only. All these have been clearly determined, by our Shri Mahaprabhuji in his Sri Subodhini. That is why, the Sanakaadi brothers have been determined as

the best among the devotees of this path of grace. Usually this sort of "liberation" is attained only by Sanyasins, who are "Paramahamsas" (who wander from place to place, singing the glory of our Lord Sri Hari's glory and Leelas).

Now we can see, as to how, the king among devotees, Vritraasura is praying for the liberation of "grace-grace", (Pushti-Pushti) after praying, in the first instance for the liberation of "Pushti-Maryada" nature, reluctantly. He says, in the first instance, the "door to liberation" as explained in the scriptures. (1) For this "Jeeva" is bound to this Samsaara of "me and mine", through it's deep attachment. (2) If this attachment is for the companionship of the noble saintly persons, then the "door to liberation" to the Jeeva is opened forthwith. (3) There is no obstruction for the Jeeva to attain liberation. ["PRASANGAMAJARAM PAASAMĀTMANAHA KAVAYO VIDUHU" "SA EVAHI SAADHUSHU KRUTO MOKSHA DWARAMAPĀVRUTAM"; SA EVA SAADHAHA SAADHWI SARVASANGA VIVARJITĀHA; SANGASTHESHYATHETE PRARTHYAHA SANGADOSHAHARA HITE"] Here Lord Kapiladeva tells his instructions to his mother Devahooti, "Oh mother! You should court the association of noble saints only. Only this will confer benefits for you." Lord Kapiladeva is telling about the qualities and characteristics of a true saintly person. THE TRUE SAINTLY SAADHU HAS REMOVED HIS MIND FROM ALL THE OBJECTS OF THIS SAMSAARA. ONLY SUCH SAINTS CAN REMOVE THE "BLEMISH" OF ASSOCIATION OF THIS "SAMSAARA"!

Our Lord, in the same way, has instructed Sri Uddhava also by saying, that only through "Satsangh",

even the demons like Prahlada and others have attained glorious state (Paramgati) (SATSANGENAHAI DAITEYA). In this way "Satsangha" has been termed as the "open door to one's liberation". That is way, in the first part of the verse chanted by Vritraasura, IT IS SAID, THAT SINGING OUR LORD SRI HARI'S GUNAS AND LEELAS IS THE MOST EFFICIENT CAUSE FOR ONE'S LIBERATION! In the latter part of this verse, we come across, the need for detachment of the devotees' mind, from one's own body, son, wife, house etc. i.e. there should not be any attachment to them. Vritraasura says, "Oh Lord (Naatha)! Let me not have attachment to my body, son, wife, house and others." Due to this nature of prayer, can we say, that Vritraasura had really attained the liberation, which we have been talking about? On this, the answer is given, that as the Lord was present before him (i.e. fully manifested), Vritraasura had already attained liberation of Grace-Grace (Pushti-Pushti) nature and the knowledge thereof. After getting the actual "Darsan" of our Lord, there is an "infatuation", Which is divine in nature, and this is higher and greater than the "worldly" infatuation of pleasures and objects. Now through the divine "Māya" (TWANMAAYAYA) of our Lord – which makes a devotee get attached to our Lord – Vritraasura prays for being blessed with such a body, wife, house and son etc. who will become useful in the worship and service of our Lord! In this way, Vritraasura has prayed for such an association and friendship.

[NOTES ON "MĀYA": There are two types of our Lord's "Māya" (power of illusion). (1) Yoga Māya – this is the power of our Lord, which makes the "Jeeva" get attachment to our Lord. (2) Avidhya Māya – this power of our Lord makes the Jeeva get attached to the

world. This is also called as the “Viswamohini” Maya (the power of illusion, which affects and infatuates the whole Universe).]

त्वन्मायया आसक्त चित्तस्य मम उत्तमश्लोकजनेषु

आत्मादिषु सख्यं भूयात् ।

स्वकर्मभिः संसारचक्रे भ्रमतः मम विश्वव्यामोहिकया

मायया संसारासक्त चित्तस्य

आत्मादिषु सख्यं न भूयात् ॥

VERSE 19 Meaning: “Oh Lord! My mind is now attached to your Māya, which is connected with You, and which makes me get attached to your divine nature and glories. I am, in other words, infatuated. Let my friendship be with that body, devotees, son, wife, house etc. whose Lord and master is Yourself only! Let me roam around in this “Samsaara”, as per my past “actions”. But let me not get attached to the body, and others, which are infatuated through your infatuating Maya of the Universe, which binds everyone into the bondage of this Samsaara. Let me never get the friendship of such persons.”

Vritraasura, in this way, is not affected by the other “Māya” (which infatuates the Universe) of our Lord. Due to his actual (Pratyaksha) “Darsan” of our Lord, he got knowledge (Jnana), and this led to his deep loving attachment to our Lord. This “Jnana” is “divinely infatuating”, and this “infatuation” is considered, as due to our Lord’s “grace” and a “blessing”. Of course the power of Māya can only infatuate, and our Lord has also manifested Himself with His “Mayik” power only.

That is why, the Vedas say, “OUR LORD IS BY HIMSELF OF THE FORMS OF MĀYA AND

AVIDHYA (ILLUSION AND IGNORANCE) [MĀYA CHA AVIDHYA CHA SWAYAMEVA BHAVATI.] There is no division, between them, either. Even then.....

ससर्जग्रेऽन्धतामिस्त्रमथतामिस्त्रमादिकृत् ।

महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥

[भा - ३-१२-२]

VERSE 20 Meaning: In the 12th chapter of the 3rd canto of Srimad Bhagavatam, it is said, that Avidhya (ignorance) has five parts (as thoughts of ignorance). In the 20th chapter, with a view to show the difference in the "actions" of these 5 parts of Maya, our Shri Mahaprabhunji has explained this in his Sri Subodhini (from 12th chapter to 20th), that these 5 parts, as the "infatuation (Moha) created by our Lord only". (BHAGAWAT KATRUKA MOHA). He further says that this sort of "infatuation" is the highest and best.

That is why, it is said, that the first part of "ignorance" viz. "TAMISRA" happened to Indra, and due to this, he got the desire to enjoy the highest pleasure. As a result, he got ego and pride, which made our Lord obstruct his sacrifice and take away the Kalpataru tree. This pride and desire of Indra became useful in the manifestation of our Lord's Leelas. The second part of ignorance viz. "ANDHATAMISRA" and others manifested in king Ugrasena and others and all these manifestations became useful to our Lord in His Leelas as a "king".

The third part of ignorance viz. "TAMA" got manifested in Yasodha. In the Srimad Bhagavatam it is described, that "Yasodha's memory got lost very quickly, and through her previous love and attachment, with a heart

which is wetted through her love for our Lord, took our Lord Sri Krishna in her lap" (SADAYA NASHTA-SMRITI GOPI SAROPYAROHAMAATMAJAM).

This part of "ignorance" became useful in our Lord's Leela of eating the "dust and earth" at Vraja.

The fourth part of ignorance viz. "MOHA", became useful to our Lord during His subjugation of the "Kaaliya serpent".

The fifth part of ignorance viz. "MAHAMOHA" is useful for the devotees of our Lord to serve and worship Him. Hence, the "best" nature of this "part" gets exhibited, everywhere, where our Lord is served and worshipped.

If someone were to say.....

विद्याविद्ये ममतनू विद्ध्युद्धवशरीरिणाम् ।

मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥

[भा - ११-११-३]

VERSE 21 Meaning: "Oh Uddhava! The two powers of Vidhya - Avidhya (knowledge and ignorance) are timeless! My all-pervasive power of desire and will has created these. These two powers can confer on the embodied beings either liberation or bondage. Please understand this very clearly."

As per these words of our Lord, we can regard division between "Māya" and "Avidhya", as "Māya" is the "cause" and "Avidhya" is the "task"! Understanding this way, we can describe the "infatuation" caused by "Avidhya" is for bondage in "Samsaara", and the "infatuation" caused by "Māya" is for the furtherance of our Lord's Leelas only! Due to this, we can safely say, that

Vritraasura had prayed for the latter type (divine) of "Moha" (infatuation) only. That is why, he has used the word "TWANMAAYAYA" (through your Maya). Vritraasura has not used the words separately i.e. "TAVA" (yours) and "MAYA" (power of illusion). Vritraasura says, "Oh Lord! I am attached to the Maya behind your Leelas (i.e. having got infatuated), let me get "friendship" to the bodies and houses! If someone were to say, that strength and power are always "united" with the one, who has these. Same is the case with our Lord i.e. our Lord's power is always with our Lord only. In this way, our Lord's "Maya" is always related to our Lord i.e. connected fully! Vritraasura was a Vaishnava in his previous birth, and we should say, that his ignorance caused by attachment to his body, in his previous life was also inspired by our Lord, for the sake of His Leela only! But, the attachment to his sons etc. and the friendship with our Lord's devotees, which he had in his previous life, acted as "obstructions", and this "obstructionist Maya" is clearly borne out, through the story of his previous life. In his previous life, he had difficulty in getting a "son", and later after the birth of his son, he attained both "joy and sorrow"! At the end, due to the curse of Sati, he had to take a demoniac form. In this way, the association with the saintly persons and the attachment to his sons etc. in his previous birth acted as "obstructions", to his attaining love for our Lord.

But the "Moha" (attachment) of this birth as Vritraasura made him attain "liberation", and this "Moha" is termed as having been caused by the Maya power of our Lord. The difference between these two "infatuations" i.e. between the earlier birth and now, is explained through the words "TATPADANA". With a view to explain the correct meaning of these words, the following is said.

Through these words, "Tatpada", what is explained is, that Vritraasura had the "Maya" (i.e. infatuation) in him, caused by our Lord's "Maya" only. But the "infatuation" of Maya, which happened in his earlier birth was "worldly" and different. If someone were to say, that the prayer of Vritraasura is indicative of the meaning of "Moha" caused by Maya, which is connected with the Leela of our Lord, even then, usually the Moha of Maya is indicative of the ignorance, about our Lord's real divine nature. On this, we can take the help of the "evidence" (Pramaana) of the words of Sri Uddhava.

दुर्भगो बत लोकोऽयं यदवो नितरामपि ।

ये संवसन्तो न विदुर्हरिं मीना इवाडुपम् ॥

[भा - ३-२-८]

VERSE 22 Meaning: "It is indeed a matter for great "regret", that this world of the "Jeevas" is very unfortunate indeed! But the most unfortunate persons are these Yadavas, who were unable to understand the divine nature of the most near and dear Sri Hari, who is the redeemer of all types of sorrow of everyone — like the fish and other ocean based animals could not understand the moon as nectarine in nature, but understood it only as another water-bound animal."

In the same way, the Yadavas did not realize the glory of divinity of our Lord Sri Hari, who is the consort of Goddess Laxmi. This example is used to comment, that when Vritraasura did not have even the realization of our Lord's true nature, in his heart, (Paroksha), how can he be invested with the knowledge of "Aparoksha" Jnanam" i.e. direct "Darsan" of our Lord? On this, it is explained, that our Lord was present before Vritraasura. The reference of Sri Uddhava is not applicable here, as

Sri Uddhava was making this reference, after the departure of our Lord from this world, to Vidura, by way of expressing "regrets", for the loss to the Yadavas. BY SAYING "TWATPADA" (YOUR FEET), VRITRAASURA IS INDICATING, THAT THE LORD WAS PRESENT BEFORE HIM, IN PERSON! AND VRITRAASURA HAS PRAYED FOR THIS BLESSING OF "MAYA AND MOHA" IN THE PRESENCE OF OUR LORD ONLY!

Now, the difference between his attachment to Maya in his previous life, and the one, for which he is praying for at present, is being specifically explained.

In the previous birth, he had the association of sage Naarada and Rishi Angira. He says, that this association happened due to his attachment to the wheel of births and deaths, and the "actions" (Karmas) thereof. Through this attachment, Rishi Angira had told him, "After seeing your attachment only to a "son", I have given you a "son"!.. Later, due to the curse of Ambika, Vritraasura got a demoniac body. The previous association with sage Naarada and Rishi Angira was not like the friendship, which king Parikshit had got with Sri Sukadeva! DUE TO HIS ATTACHMENT TO WORLDLY LIFE, EVEN THE ASSOCIATION WITH SUCH SAINTS AND BHAKTHAS LIKE SAGES NAARADA AND ANGIRA, PROVED TO BE USELESS!

That is why, Vritraasura has prayed for the "friendship and association" with great devotees in this present birth, which is caused by the Maya of our Lord i.e. through the will and grace of our Lord. He had decided to cut away the "bondage" of his "Karmas", once and for all! In this path of the Pusthi-Maryaada, this sort

of friendship and association is considered as equal to MOKSHA or liberation.

Greater than this is, Pushti-Pushti liberation, for which Vritraasura is praying for i.e. "Oh Lord! let me serve and worship You, through my body, son, house, wife etc. got through your grace and will. Let me, understanding their role in this way, get attached to all of these, as being given by You for your sake! This prayer is made through the use of the word "Naatha" (Oh Lord and master).

The real meaning of the above prayer is "Oh Lord! You are the real master of all the bodies etc." Hiranyakasipu and other demons, cursed by Sanakaadi brothers, came to roam in the wheel of Samsaara. Due to this, they got deeply attached to this world and its pleasures. They got pride and the "worldly" Maya (infatuation), and regarded their "bodies" as permanent (Aatma). Due to this, they got attached to their family, treating it as their "own". They did not get the bliss and attachment to our Lord's Leelas, which is blessed on a devotee, by our Lord's will, when the devotee, giving up his attachment to "work", (Karma) gets "infatuated" through the "Yogamaya" of our Lord! That is why, they put efforts to get the "worldly" wealth by doing penance to please Lord Brahma and others. They lost, due to this attachment in their mind, their previous "one pointed" devotion to our Lord Sri Hari (as Jaya and Vijaya in Sri Vaikuntam).

If someone were to say, that let Vritraasura have the attachment to the "body", and also be blessed with the "liberation" of friendship of the saintly persons. Even then, what is the evidence, that this type of "friendship" with

saintly persons, and the “grace-grace” liberation for which Vritraasura now had prayed to our Lord, will become fruitful later? On this, the answer is given, that Vritraasura’s attainment and fulfillment is expressed through the word “Naatha” (Lord and master) used by him, in his prayer. Though his highest “Bhakthi” is known, from his earlier expressions, his “humility and regarding himself as “nothing” (Dainyabhaava) is proved by the word for our Lord Sri Hari used by him viz. “NAATHA”! Our Lord, in turn, got very pleased with him, due to this “humility”. Has it not been said, that “ONLY THE HUMBLE PITIABLE NATURE OF A DEVOTEE IS THE INSTRUMENT TO MAKE OUR LORD SRI HARI VERY HAPPY AND PLEASED”. (BHAKTHAANAAM DAINYAMAIVAIAKAM HARITOSHANA SAADHANAM). In this way, on calling out to our Lord Sri Hari as “Master, Oh Lord!” (NAATHA), our Lord, blessed Vritraasura with the “grace-grace” liberation. Due to this again, in the end of this verse, the word “BHOOYAT” (let this happen) has been used to emphasize the “action”, which would take place or get done! A devotee should have this sort of being “belonging to our Lord”, (Bhagawadeeya Bhaava) and this will signal the attainment of all human goals, in a total and full way.

The addressal of “Naatha” expresses fulfillment and total realization. In the 5th canto, towards the end of the story of Lord Rishabhadeva (6th chapter), we come across the following sentence. “By singing the glory of Sri Hari’s Leelas and virtues, as a group, both the speaker and the listeners, who do this “Leela” remembrance and singing, attain one-pointed and rare Bhakthi to our Lord Vaasudeva” (BHAGAWATI TASMIN VAASUDEVA

YEKĀNTATO BHAKTHIRANAYORAPI SA MANU-
VARTATE).

In the subsequent verse, it is said that, "The Mahaatmas, who take bath in the bliss of Bhakthi, all the three times of the day, with a view to remove the sufferings due to sorrow caused by their sins of the various lives of this Samsaara (of births and deaths), begin to disregard, even the automatic attainment of "liberation" (which is considered as the highest goal). This is due to their realization that the "Bhaava", (nature) which they have now been blessed with, due to their intense and supernatural Bhakthi (Paraabhakthi — the devotion which is "beyond") has led them to attain all the human goals fully and totally. Having thus attained the highest, they remain happy, only as being "belonging to our Lord and in this "Bhaava" (nature) at all times".
(YASYAAMEVA KAVAYA AATMAANAMAVIRATAM
VIVIDHAVRIJINA SAMSAARA TAAPOPATAP-
YAMAANAMANUSAVANAM STĀPAYANTASTHA
YAIVA PARAYĀ NIRVRUTHYĀHYAPAVAR-
GAMĀTHYANTHIKAM PARAMAPURUSHĀRTH-
AMAPI SWAYAMAASĀDITAM NO YEVAN-
DRIYANTE BHAGAWADEEYATWENAIVA
PARISAMAPTASARVAARTHAHA).

In the above verse, though remaining in this Samsaara, these great devotees sing the virtues of our Lord Sri Hari. They, then enjoy the "bliss and happiness" of their devotion to our Lord. They are also blessed with "liberation" with the grace of our Lord. They respect and receive this "liberation", and become as "belonging to our Lord" (Bhagawadeeya). This "status" is told to be the attainment of all "goals" i.e. there is nothing else to be attained.

We can remember here another verse from Srimad Bhagavatam, whose purport is identical.

सालोक्य सार्ष्टिसामीप्य सारूप्यैकत्वमप्युत दीयमानं न
गृह्णन्ति विनामत्सेवनं जनाः ।

स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः ॥

भा. ३-२९ श्लोक - १३-१२

VERSE 23 Meaning: "My devotee does not ask, pray or like even the 5 types of "liberations", as he desires only to do service and worship to Me. This is the only example for the highest (i.e. which has no end) devotion to Me."

From the above verse, we can realize, that these type of devotees, who have the highest Bhakthi to our Lord Sri Hari attain a higher "bliss" than "liberation" in this world itself! In the same way, here, Vritraasura has prayed for his "deep" attachment to wife, house, son, body etc, which will be useful in the service and worship of our Lord. Thus, the divine Mayik attachment to one's children, houses etc. being fully committed to serve and worship our Lord seems to be the highest fulfillment! i.e. WE ARE BORN TO SERVE OUR LORD. OUR LORD HAS MADE US FROM HIMSELF TO SERVE HIM. IN OTHER WORDS, HE IS SERVING HIMSELF. THE PURPOSE OF CREATION IS THIS AND "ENDS" WITH THIS WORSHIP AND SERVICE TO HIM IN EVERYONE AND EVERYTHING.

This concept of divine attachment to one's body, wife, children, houses etc. needs proper understanding. In verse 4, words of son, wife, house and body have been used to indicate, that the divine Maya, which is useful for the enactment of our Lord's "Leelas", with a

view to make the "Jeeva" attain the four goals of Dharma, Artha, Kaama and Moksha, originates attachment, due to ignorance of the body, in the mind of the highest "Pushti-Pushti" devotees. This attachment is "Dharmik" (righteous). This devotee has the intellect of being belonging to our Lord, and "for the Lord", in all he does, either worldly or Vedic! He is happy to do everything, as he is doing these to please our Lord, and for the sake of our Lord. In this way, the attachment to "body" and others is complete. In this world, one considers the wealth of a "son" as the highest wealth, than any other wealth! The attachment of the divine nature to one's son is due to the fact, that the "son" gives help and aid for our Lord's worship with his body, wealth and mind. The same is true of one's wife, who gives birth to a son, who aids and helps in one's worship of our Lord. In this way, true joy and bliss flourishes in the house of a "grace-grace" devotee, as everyone and everything is related to our Lord Sri Hari. Along with our Lord Sri Krishna, this devotee attains all types of his desires, as they are related to our Lord! He also attains, with the grace of our Lord, a "supernatural" (Aloukik) body, and on getting the actual "Darsan" of our Lord, our Lord does His "Leela" with His devotee. In this way, all his goals are fulfilled by our Lord's grace.

Our Lord enjoys His Leela only with His devotees, and this is possible only in a house, where this type of grace of our Lord has been blessed on a devotee. THIS DEVOTEE, IN THE PATH OF GRACE-GRACE DOES NOT PRAY FOR EVEN THE "KAIVALYA" LIBERATION. In this way, only in one's home, the sweetness of our Lord's beauty and it's nectar can be enjoyed and tasted - i.e. drinking the nectarine honey

of the beauty of our Lord — only in one's own service and worship. It has been said as follows.

ब्रह्मानन्दे प्रविष्टानामात्मनैव सुखप्रमा ।

संघातस्यविलीनत्वादभक्तानां तु विशेषतः ॥

सर्वेन्द्रियैस्तथा चान्तःकरणैरात्मनापि हि ।

ब्रह्मभावात् भक्तानां गृहएव विशिष्यते ॥

[नी.शा.प्र. ५३-५४]

VERSES 24 and 25 Meaning: “The devotees, who have entered into the bliss of Brahman, have their bodies etc. get merged in this bliss of Brahman! Due to this, they experience this bliss of Brahman in their inner mind only! The body, senses, inner mind, Praana and all other parts are now infused with this bliss of Brahman (even in each other) at all times, and this devotee enjoys this bliss throughout himself. Due to this, one's divine bliss gives him more bliss than the attainment of liberation, as being united with Brahman (i.e. becoming one with Brahman).”

In this way, a householder's life as explained above is regarded as the highest. In the above “Karikas” from our Sri Mahaprabhuji's NIBANDHA, an ideal “home” is told to be the giver of greater bliss. Lord Kapiladeva also has spoken, in this way only (3rd canto of Srimad Bhagavatam).

“पश्यन्ति ते मे रुचिरावतंस प्रसन्नवक्त्रारुण लोचनानि।

रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति॥”

[भा.-३-२५-३५]

“तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसूक्तैः ।

हृतात्मनो हृतप्राणांश्च भक्तिरनिच्छतो मे गतिमण्वीप्रयुक्ते ॥”

[भा.-३-२५-३९]

VERSES 26 and 27 Meaning: "Oh! My mother Devahooti! My devotees get "Darsan" of Myself adorned with enchanting ornaments, with a cheerful and joyful face, and with eyes, which are like the freshly blossomed red lotus petal. This divine forms of Mine are caused through My "blessing" only. These devotees conduct dialogues with Me, with sweet words, which enchant and make both our ears and mind blissful. On getting Darsan of such exquisitely beautiful body of Mine, and after listening to the beautiful words of Mine, spoken with generous noble love as a Leela along with My gracious compassionate looking at them, their mind and Praana get enchanted and "robbed" (by Me and My love). For these great devotees, My devotion, even though they may not desire for, blesses them with the "subtle Gati" (divine bodies)!"

Our Shri Mahaprabhuji has, in his Kaarikas, summarized the words of Lord Kapiladeva in two verses. Thus "liberation" is defined and explained as follows:

- (1) Attainment of a "DIVYADEHA" (a supernatural body) with the grace of our Lord.
- (2) Not desiring the liberation of "oneness or union" with our Lord.
- (3) Oneness of our mind in loving attachment to our Lord.
- (4) Companionship with our Lord, and His divine nature at all times.
- (5) Living with sons etc. who are useful for service and worship of our Lord and the house, where the Lord is invited to enact His Leelas, caused through the love of His devotees.

- (6) Attachment to such relatives and houses, where our Lord's Leelas are enacted.
- (7) Daily enjoying the beauty of our Lord and the drinking of His "bliss" (Rasa and Aananda).

THE ABOVE 7 FACTORS ARE TREATED AS MOKSHA BY THE DEVOTEES. THIS TYPE OF LIBERATION OCCURRED ONLY FOR THE GOPIS OF VRAJA, IN THEIR HOMES! THIS LIBERATION CAN BE SEEN IN VRAJA DEVOTEES ONLY! THEIR LIFE ITSELF IS MOKSHA ONLY!

If someone were to doubt, that there is the possibility of the "ignorance of the inner mind", due to this type of bliss and it's experience thereof, answer is given by telling, that Vritraasura wanted to ask this type of "bliss" only? What is the proof for this? On this, it is answered, that, as his mind was filled up with our Lord Sri Vaasudeva (Sri Krishna), he had used the word "inner mind" (Chittam). Hence this word "Chittam" denotes the experience of the bliss of liberation (MOKSHAANANDA). That is why it is said that.....

“यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदं ।

यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥”

[भा.-३-२९-२१]

VERSE 28 Meaning: “This pure, peaceful nature of Satwa quality only is the place, where our Lord resides always. In the pure Satwik inner mind only, the manifestation of our Lord takes place. Due to this, this pure Satwik inner mind is the symbol of our Lord Sri Vaasudeva and this pure Satwik mind only is also the great principle (Mahatatwam).”

From the above words of Lord Kapiladeva, the presiding deity and Lord of the entire gamut of mind, intellect, inner mind, ego etc. is our Lord Sri Vaasudeva. As "liberation" is being explained, the word "Chittam" (inner mind) has been used. The experience of the bliss of liberation is caused through the "ignorance" of the inner mind!

Vritraasura, has, here, desired to pray for this type of "ignorance" only! The word "inner mind" (Chittam) has been used to pray for the bliss of liberation. as his "inner mind" had been "ingressed into" (having become) of the divine nature of our Lord Sri Krishna (Sri Vaasudevaatmak), his intellect had been ingressed by Lord Aniruddha; his mind had been ingressed by Lord Pradhyumna and his ego has been ingressed by Lord Sankarshana. In this way, all the 4 celestial divine forms of our Lord were present in his inner mind. In whichever part of "inner mind", this "ignorance" arose, it was caused by Lord Sankarshana. This "ego" (Aham) is symbolic of service and worship of our Lord at the "home" (GRIHOPASANA) or serving one's "home", as it is useful for the worship and service to our Lord. This is explained, in an important way, in the Taapaneeya Upanishad. This "service" will confer the benefit of "liberation". In the same way, being "infatuated" with the divine "Maya" of our Lord, the attachment due to "ignorance" of the "body" only leads to the result of liberation. Through this, we can clearly see that OUR LORD'S OWN "MAYA" CREATES THE "EGO" AND "INFATUATION" IN THE "BODY" ETC, AND THIS ATTACHMENT ITSELF IS OF THE FORM OF LIBERATION. (AS THE BODY, MIND, EGO, SONS, HOUSES, WIFE - ALL MATERIALS ARE COURTED, POSSESSED AND LOVED FOR THE SAKE OF OUR

LORD, HIS ADORATION AND WORSHIP – AS THEY ALL BELONG TO OUR LORD AND FOR OUR LORD ONLY. THIS IS THE HIGHEST KIND OF LIBERATION – WHEN OUR LORD ONLY IS THE FOCUS AND GOAL!

The purport of Vritraasura's prayer is, "Oh Lord! Let me get the "friendship" of your (Uttamasloka) devotees". In other words, "let me not get "friendship" with those, who are infatuated by your "worldly" Maya (i.e. attached from a "selfish" bodily point of view to houses, property, mind, wife, sons etc.) and due to this, have turned away from being exclusively devoted to You (Uttamasloka)!"

"Through your universally "infatuating Maya" my mind is attached to my body, son, wife and "ego"! Hence, with his "worldly" Maya, still strong in me, let me not get associated with your devotees. As it is said, "that only at the time of getting the Satsangh of noble Mahaatmas and devotees of our Lord, Oh Lord Achyuta! the Jeeva gets freed from the "Samsaara" of "me and mine" (BHAVAAPAVARGO BHRAMATO YADA BHAVEJJANASYA TARHI ACHYUTASATSMAGAMAHA). Vritraasura was aware of the events of his previous "birth" and he was also certain, that only the Lord would cause, through His grace, the destruction of his "three types" of attachments! In this way, Vritraasura was fully aware and certain, that the Lord, indeed, was pleased with him. Due to this, Vritraasura remembered all the major events of his previous life viz. his attachment to "worldly" life; attachment to a son, the coming into contact with sage Angira and the attainment of a "son", through sage Angira's blessings; then the sorrow arising out of this son; the instructions of sage Naarada, on the need to serve and worship our Lord; the blessings of our Lord; becoming the ruler of Vidhyādharaas; insulting

Lord Siva; the curse of Sati etc. Due to this, without regarding the grace of our Lord, attained by him, in his previous "birth", as the highest result and "blessing", Vritraasura nurtures a doubt, now, during this birth, as to what the Lord will bless him with i.e. what "Prasaada" he will now be blessed with by our Lord! He thought, "Now, my beloved Lord, is present before me, during the time of death! Due to this, I will be certainly be "redeemed by our Lord"! Determined, that he has been fully blessed by our Lord, Vritraasura thought, that the Lord will bless him with the liberation of grace only. Hence, he prays, that if the Lord had decided to give him, this liberation of grace, then "Oh Lord! let me not get my "friendship" with the same "worldly" (i.e. attached) attitude to my son, wife, body, mind etc. as I had in my last life!" The purport is that "Oh Lord! let there be friendship, but not the type and kind, which I had in my previous birth". This is the "Pushti-Maryaada" liberation.

"If the Lord is desirous of conferring on me the liberation of "grace-grace" (Pushti-Pushti), let me then get attached through your divine "Māya" to my body, home, wife, mind, sons etc. and automatically, I will attain through your grace, the association and friendship of your (Uttamasloka) devotees!

Thus, what is spoken of i.e. the gist and true purport of this prayer, is as follows.

- (1) Get rid of the worldly "Māya", in the first instance, which causes "ignorance", to get rid of "desire" and "actions done with desires" - as these push a "Jeeva" into the eternal cycle of "Samsara" (births and deaths).
- (2) Then, get joy and happiness through one's sons,

wife etc. who are also attached, through the divine Maya of our Lord, to the remembrance of our Lord, His worship and service, and who, with the grace of our Lord's "Maya", have all become "belonging" to Him only (Bhagawadeeya). Get attached in this way, as all of these persons are divine, and are dedicated for the divine.

- (3) In this way, let all of them, wife, sons etc. become sincere and true devotees of our Lord. listen to the Leelas and stories of our Lord at home, and do His service and worship. Thus, enjoy the blessings of the four-fold "human" goals, after getting closely related to our Lord.
- (4) Live like this only, for the sake of our Lord, till life is there.

THIS STATE OF TOTAL BHAKTHI TO OUR LORD, ACCEPTING AND AFFIRMING EVERYBODY AND EVERYTHING AS BEING USEFUL AND PURPOSEFUL ONLY FOR THE SAKE OF OUR LORD'S "LEELA", IS KNOWN AS "PUSHTI-PUSHTI" LIBERATION (GRACE-GRACE LIBERATION).

In this way, 2 types of "liberation" have been spoken of. The sincere and true devotees of our Lord attain both of these i.e. till the bliss of "grace-grace" liberation. With a view to tell this, it is said, "This grace-grace liberation is the highest: (YIYAMEVA MUKHYA). No one can attain anything higher than this. BUT THOSE DEVOTEES WHO ARE IN THE PATH OF "PURE GRACE" (SUDHA PUSHTI) attain "a greater acme and apogee" of liberation i.e a higher status!

Vritraasura, thinking about this in his mind, is praying for this "grace-grace" liberation. That is why, by way of a "benedictory" tone, he says, at the end

"Bhooyat" (let it happen) and also, in a prayerful tone, addresses our Lord as "Naatha" (Oh Lord and master). i.e. He prays to the Lord to bless him with this type of liberation, and not the liberation of the Pushti-Maryaada kind!

The devotees, who have attained the liberation of the "Gracc-Maryaada" kind, do not take births due to their "Karmas" (previous actions). They take births only for the sake of singing the glory of our Lord's "virtues" and only after understanding the inner wish and desire of our Lord. They revel in their own "Aatma" (i.e. our Lord). All their desires are always in a "fulfilled" state, and these devotees are sage Naraada, Sri Sukadeva, Sanakaadi brothers and others accepted by our Lord as "His own", and these devotees are the "Pushti-Pushti" devotees. Our Lord's Leelas and stories attract even sages, like Naarada, Sri Sukadeva and the Sanakaadi brothers, who are always merged in the bliss of Brahman, which is beyond the "three qualities" (Gunaatita). What would be the glorious nature of bliss of that devotee, who is able to drink the sweet bliss of our Lord's "Darsan", and His most beautiful form? Due to this actual "Darsan" of our Lord, the bliss, which the devotee attains cannot be explained through mere words at all!

In this way, in this path of grace, two types of "liberation" have been explained. It is said, "rare indeed are the loving devotees of pure grace" (SUDHAHA PREMNAATI DURLABHAHA). On whom, our Lord has showered His highest blessings and grace by giving the "bless" of His own divine self – Swaroopaananda – IT IS SAID, THAT OUR LORD REMAINS LOVINGLY UNDER THE CONTROL OF THESE DEVOTEES. Their result, benefits and bliss are greater than anyone else. Thinking like this only, Sri Vithalesa

Prabhucharan has told, "these are the highest" (YIYAMEVA MUKHYA). In this way, it is also told, that a human "Jeeva" can attain only up to this liberation of Pushti-Pushti. Beyond this, there is no other "bliss" by way of liberation.

What is the proof and evidence for all this? Our Shri Mahaprabhuji says that, "for the devotees, the home life is the best" (BHAKTHANAAM GRUHA YEVA VISISHYATE). We should remember the words as contained in the verse, "PASYANTI TE ME" (they get My "Darsan"). This is experienced by great devotees of our Lord. In this verse, it is clearly stated, that "Bhakthi" is the only way to attain this type of liberation. But the path of Bhakthi as a "Saadhan" is said to be more glorious than the result of "liberation" itself! — as our Lord is always desirous of giving His blessing of liberation to His devotees (ANICHCHATO GATIM ANVEEM PRAYUKNTHE).

BUT, FOR THE "PURE GRACE" (SUDHA PUSHTI) DEVOTEES, THERE IS NO QUESTION OF EITHER "ASKING" OR "BEING GIVEN" — OF "LIBERATION" AT ALL! From this, we can understand, that this class of the highest devotees have a "bliss" which is the highest of all others. THUS, THE GOPIS OF VRAJA ARE REGARDED AS HAVING BEEN BLESSED BY OUR LORD WITH THIS "BLISS". Their "bliss" is explained in the "Venugeetam - of total refuge and surrender to our Lord!" This is what is accepted. This also completes the commentary of the meaning of this verse.

रससिन्धुचन्द्रमुखवारिरुहोद्गतपुष्टिपुष्टिमकरन्दरसः ।

इति कृष्णचन्द्रकृपया विदितः पुरुषोत्तमेन वचसा विवृतः॥

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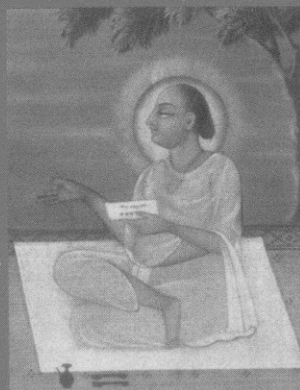
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निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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